THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

FINITE KNOWLEDGE.

O God, thou hast revealed more than we can know, enough to make us happy; teach me a sober knowledge and a contented ignorance.—*Bishop Hall.*

More than the finite mind can comprehend
Thou hast reveal'd, O God. We cannot know
To what thy ways inscrutable may tend.
Thy dealings with thy creatures here below
Strange seem they oft, most strange and fathomless;
Let kneeling faith with awe adore and bless!

Nor in the moral world dost thou alone
Hide from presumptuous man, the unseen cause
Of what mysterious seems; in nature's tone,
Soft and melodious, ofttimes comes a pause
At which we tremble, and the heart lies still,
Owning the power of thy Almighty will.

The laws that guide the planets in their course—
Which speed the lightnings—hurl the thunders [forth—
Give to the sun his light—of joy the source,
And bind in icy adamant the north—
Can these be sifted, weighed? No! man has dared,
And nobly striven to have those secrets bared—

In vain! the dust we tread on, and the grass
Springing beneath our feet, the hedge-row flowers,
Whose beauty charms us as we idly pass,
The whisp'ring wind, the bird in summer hours,
Mounting to heaven on bold adventurous wing,—
All, each of these, is a mysterious thing!

And man—half god, half demon—can we dive
Into his heart, and read what's written there?
Now for immortal glory will he strive;
Now, foil'd and humbled, sink and woe despair;
Again he soars, his chains asunder riven,
Again he falls, and doubts of gaining heaven.

Unfathomable all! the least as well
As mightiest of God's works, is far beyond
Man's limited conceptions—when he fell
Knowledge was lost or dimmed: with fancy fond
He fain would know the why and wherefore—grasp
With human power what still eludes his clasp.

Vain struggle!—would we say then all is dark—
That man, his spirit burning with immortal fire,
Must chain his longings, grovel, quench the spark
That seeks heaven's breath to fan it—and expire
Without the wish, though vain, or fruitless hope
Uncherish'd, knowledge-hidden stores to ope?

No! let him seek the wisdom from above,
Centre its rays within his inmost heart,
Fix there the truth, that of Almighty love,
Man, finite, fallen man, is still a part,
And he who made him thus, will ever bless
With all things needful for his happiness.

Take then God's holy volume for thy guide,
Enough is shown to lead thee to the skies,
And where Omnipotence is pleased to hide,
Seek not to rend the veil with impious eyes,
But in the outer courts take thou thy stand,
Catching bright glimpses of the better land.

The soaring eagle may approach the sun,
But should some timid bird his pinions try,
Attempt the height he sees so nobly won,
His efforts vain—he droops, he seeks to fly—
Weary and daz'd he falls, a helpless thing—
Like him of old, who rose on fabled wing.

Seek then a sober knowledge and a mind content
With God's revealings; ask no skeptic aid to solve
Dim mysteries, likt to light and darkness blent:
These try thy faith, and firmer fix thy high resolve.
Enough for erring man to know, "Thus God hath said,"
God, of all wisdom, justice, truth, the fountain head!

J. C.

For the Churchman.

"GOD RIDES UPON THE WHIRLWIND AND DIRECTS THE STORM."

Oh, who may God's mysterious way
Presume to fathom, dare to scan?
Who, when he strikes the blow, can say
"Withdraw thy hand, and touch not man?"

Though he should sever those whom love
Has linked in pure and sacred bands;
Though first the *husband* he remove,
Who, who, resisteth his commands!

And then the *child* is taken too—
The choicest gift that Heaven bestows;
And every hope the widow knew
Is crushed and buried in her woes.

Still, it is God's resistless might
That snaps the threads of life's best days;
'Tis he that ordereth all things right,
Deep and inscrutable are his ways!

Oh, without faith, what were the doom
Of those bereft of all they love!
What could support them to the tomb,
But that bright view of realms above?

Bless'd region of ineffable delight!
Where all shall meet to part no more,
If, in dependence on a Saviour's might,
They seek his grace, his name adore.

There death comes not, nor care nor pain—
No sorrows enter, and no friendships fade;
But joy, and rest, and peace for ever reign—
No human passions may this calm invade.

Then wherefore centre our affections *here?*
Why cling to objects, dear soe'er they be,
That in a moment our God may require,
And we be plunged in deep despondency!

Soar then aloft—beyond this vale of tears—
Where those we cherish leave us one by one;
Transient and fleeting as our days, our years,
We only know that they have *come* and *gone.*

For the Churchman.

COLLECT FOR THE THIRD SUNDAY AFTER TRINITY.

O Lord, we beseech thee in mercy to hear us,
And grant us that we, whom an hearty desire
Thou hast given to pray, may by thy mighty power
Be defended and comforted, whate'er transpire,
Through Christ Jesus our Lord, in adversity's hour.

COLLECT FOR THE FOURTH SUNDAY AFTER TRINITY.

O God, the protector of all who in thee,
Without whom nothing's strong, nor holy can be,
Do trust, thy mercy increase, those we pray upon us,
That thou being our ruler and guide we may pass
Through things which are temporal, that so finally
We may lose not the things which eternal will be:
Grant this, heavenly Father, for Jesus Christ's sake,
Our Lord, in whose name our petitions we make.

Mem.

MONEY.

Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical discernment, it may be seen that it is almost wholly given to idolatry. If a man look no higher than his money for his enjoyments, then money is his God.—*Chalmers.*

From Stillingfleet's Unreasonableness of Separation.

EXTENT OF DIOCESES.

(*Continued from page 77.*)

This testimony of Theodoret is so full and peremptory, that Mr. Baxter hath no other way to avoid the force of it, but to call in question the authority of the epistle. But without any considerable ground, unless it be that it contradicts his hypothesis. For what if Theodoret's epistles came out of the Vatican copy? Is that a sufficient argument to reject them, unless some inconsistency be proved in those epistles, with the history of those times, or with his other writings? which are the rules River gives for judging the sincerity of them. That epistle which Bellarmin and others reject as spurious, is contradicted by other epistles of his still extant; which show a full reconciliation between Cyril of Alexandria and him before his death. And it is supposed, that John of Antioch was dead some considerable time before Cyril; which manifestly overthrows the authority of it. But what is there like that in this epistle to Leo, when the matter of fact is proved by other epistles? as to the unreasonable proceedings of Dioscorus against him, (which was the occasion of writing it,) his other epistles are so full of it, that Mr. Baxter never read the rest, if he calls this into question upon that account. That Hypatius, Abramius and Alypius were sent into the west upon Theodoret's account, appears by the epistles to Renatus and Florentius, which follow that to Leo. What if several epistles of his are lost which Nicephorus saw, doth that prove all that are remaining to be counterfeit? But he is much mistaken, if he thinks, there was no other copy but the Vatican translated by Metius; for Sirmondus tells us he met with another copy at Naples, which he compared with the Vatican, and published the various readings of the epistles from it. What if Leonitius saith that heretics feigned epistles in Theodoret's name? Doth that prove an epistle wherein he vindicates himself from the imputation of heresy to be spurious? What Mr. Baxter means by the printing this epistle alone after Theodoret's works, I do not well understand, unless he never saw any other than the Latin edition of Theodoret. But it is a very bold thing to pronounce concerning the authority of a man's writings without so much as looking into the latest and best editions of them. But there are two things he objects which seem more material. 1. That it seems incredible that a town within two days' journey of Antioch should have *eight hundred* churches in it at that time. 2. That he proves from other places in Theodoret, that it is very improbable that dioceses had then so many churches.

1. As to the first:—certainly no man in his wits ever undertook to prove, that one such city as Cyrus then was, had *eight hundred* churches in it. But by Cyrus, Theodoret means the Diocese of Cyrus; as will afterwards appear. If Cyrus were taken for the Regio Cyrrhestica with the bounds given it by Ptolemy, Strabo, and Pliny, then there would not appear the least improbability in it, since many considerable cities were within it; as Berœa (now Aleppo) and Herapolis, and extended as far as Euphrates; Zeugma being comprehended under it. The ecclesiastical province was likewise very large, and by the ancient *notitiæ* it is sometimes called Euphratensis, which in Ammianus his time took in Comagena and extended to Samosata (but the Regio Cyrrhestica before was distinct from Comagena, as appears by Strabo and others) in that province there was a Metropolitan, who was called the Metropolitan of Hagiopolis, which by the same *notitiæ* appears to have been then one of the names of Cyrus, or Cyrrhus. But notwithstanding, I do not think the words of Theodoret are to be understood of the province, but of his own peculiar diocese; for Theodoret mentions the Metropolitan he was under. By Cyrus therefore we understand the region about the city, which was under Theodoret's care; within which he was confined by the emperor's order, as he complains in several epistles, and there it is called by him, *he Kurres ton chora,* Regio Cyrrhestica; and Theodoret himself sets down the extent of it in his epistle to Constantius, where he saith it was forty miles in length and forty in breadth. And he saith in another epistle, that Christianity was then so much spread among them, that not only the cities, but the villages, the fields and utmost bounds were filled with divine grace. And that these villages had churches and priests settled in them under the care of the bishop, appears expressly from a passage in the life of Symeon; where he speaks of Bassus visiting the parochial churches; *hos tenikauta pollas periodeuse komas tois kata komen iereusin epistaton.* If there were then parochial churches settled with presbyters in them, and these under the care of the diocesan bishop then Mr. Baxter's hypothesis is utterly overthrown. In his epistle to Nomus, he mentions eight villages in his diocese that were overrun with the heresy of Marcion, another with the Eunomian, another with the Arian heresy; which were all converted by his care: and in another place he saith, he had brought ten thousand Marcionists to baptism. In another he mentions the spreading of Marcion's doctrine in his diocese, and the great pains he took to root it out, and the success he had therein. And we find the names of the villages in his lives, as Tillima, Targala, Nimuza, Teleda, Telanissus, which are sufficient to show, that Theodoret had properly a diocesan church, and that his Episcopal care and authority did extend to many parochial churches; his diocese being forty miles in length, and as many in breadth. So that Mr. Baxter must reject, not only that epistle to Leo, but the rest too, and his other works, if he hopes to make good his parochial Episcopacy; which is too hard a task to be undertaken, without better evidence than he hath hitherto brought.

2. But he offers to produce other testimonies out of Thodoret to show the improbability that dioceses had so many churches. The question is not about the bare number of churches in dioceses, which all men know to have been very different: but about the extent of Episcopal power, whether it were limited to one parochial church, or was extended over many. And what is there in Theodoret which contradicts this? I extremely failed of my expectation, as to the other places of Theodoret, which he promised to produce; for I find five or six places cited out of his history, but not one that comes near any proof of this matter. The first proves that in a time of persecution at Alexandria, nineteen presbyters and deacons were banished to Heliopolis in Phœnicia, where there were no Christians. Therefore in Theodoret's time, there was no diocesan Episcopacy. The second shows that in a small city of Thebais, whither Eulogius and Protogenes were banished, and there were but a few Christians, yet there was a bishop. Who ever denied this, where there was a prospect of converting more, as appears by the endeavors of Eulogius and Protogenes there? But he ought to have proved that as the Christians increased, new bishops were made, which this is very far from. The third proves that Lucius of Alexandria was made bishop by force, without any synod of bishops, or choice of the clergy, Mr. Baxter had forgotten what he promised to prove from Theodoret. But I wonder, how it came into his mind to say that the Church of Alexandria at that time was like a Presbyterian church; which I am sure he had not from Theodoret, nor from the epistle of Peter of Alexandria. The fourth is intended to prove, that in the time of Valens the patriarchal orthodox Church of Alexandria was but one assembly, which met only in one place at once. But it is very unhappy, that Theodoret shows just the contrary in that place; for he saith, that Valens expelled the orthodox Christians out of their churches, *Ton hierom exelasen oikon,* are his very words: to whom, he saith, Jovianus had likewise given the new-built church. Which Mr. Baxter thus translates,—"Valens found the orthodox, even in the great patriarchial city of Antioch, in possession of but one church, which good Jovinian the emperor had given them, of which he dispossessed them." I desire any one who relies on Mr. Baxter's skill and fidelity in these matters, but to compare this translation with the text in Theodoret; and I dare say, he will see cause to admire it. But if any one can imagine that the patriarchal church of Antioch in the time of Valens could consist but of one congregation, for my part, I must give him over, as one uncapable of being convinced of any thing by me. I do not speak what the Church in a time of great persecution might be driven to, but what it was in its settled state. The fifth is, from Terentius his begging one church for the orthodox of Valens; which saith Mr. Baxter intimates their numbers. I am ashamed to read, much more to confute such arguments as these; for if the Papists should desire the liberty but of one church in London, doth that prove they are no more than can make one congregation? The sixth proves that Maris was made Bishop of Dolicha a small town infected with Arianism. It is true, Thodoret saith, "Dolicha was a little city, and so he tells us, Cyrus was no great one; but he doth not set down the bounds of the diocese; which for any thing we see in Theodoret, might be as large, as we have evidently proved from him, the diocese of Cyrrhus was." Let the reader now judge, whether Theodoret doth not plainly overthrow Mr. Baxter's notion of parochial Episcopacy.

But Mr. Baxter insists upon the institution of Christ; and if Christ hath appointed one sort of churches, viz. for personal communion, and men make another, is not this a violation of Christ's command, and setting up man against God? I see no evidence produced for any such institution of Christ, which limits Episcopal power to a single congregation; and therefore the extending it to more, can be no violation of Christ's command, or setting up a new species of churches, as will appear from Mr. Baxter himself under the next particular. Yet Mr. Baxter, according to his wonted meekness to his adversaries, charges me, for speaking against this principle of his, with pleading for presumption, profanation, usurpation, uncharitableness, schism what not? What is the reason of all this rage and bitterness? Why, I set down a saying of his, as going beyond the Independents in making the devising new species of churches beyond parochial or congregational without God's authority, and to impose them on the world, yea in his name, and call all dissenters schismatics, a far worse usurpation than to make or impose new ceremonies or liturgies. But is not all this true, supposing that such new species of churches be so devised and so imposed? That is not to the business; for that which I quoted it for, was to show that Mr. Baxter looked upon all churches beyond parochial, as churches merely of men's devising, and held that to charge men with schism for opposing any such constitution is unreasonable; and that the imposing it as divine, is an intolerable usurpation; and all this at the same time when he pretends to write for peace and concord. My business is now to show,—

Sect. ii. 2. That such an Episcopacy as is practised here, and was so in the primitive Church is no devising a new species of churches, nor hath any thing repugnant to any institution of Christ. And to prove this, I need no more than one of Mr. Baxter's own cautions in his premonition, viz. that he doth not dispute the lawfulness of archbishops, as he calls them, over parochial bishops, as successors to the apostolical and other general overseers of the first age, in the ordinary continued parts of their office. And what he saith in his own name and others in his plea for peace: there are some of us, that much incline to think that archbishops, that is, bishops that have oversight of many churches with their pastors, are lawful successors of the apostles in the ordinary part of their work. But I cannot here omit Mr. Baxter's arguments to prove that the ordinary governing part of the apostolical office was settled for all ages. 1. Because we read of the settling of that form, but we never read of any abolition, discharge, or cessation of the institution. 2. Because if we affirm a cessation without proof, we seem to accuse God of mutability, as settling one form of government for one age only, and no longer. 3. We leave room for audacious wits accordingly to question other gospel institutions, as pastors, sacraments, &c., and to say, they were but for an age. 4. It was general officers Christ promised to be with, to the end of the world. Mat. 28. 20. Which being joined with the consent of the Christian Church of the ages succeeding the apostles, that the apostles did leave successors in the care and government of churches, have a great deal of weight in them, and overbalance the difficulties on the other side. As upon this occasion I think fit to declare. From whence I argue thus, that which is only a continuance of the same kind of churches which were in being in the apostolical times is no devising a new species of churches, nor hath any thing repugnant to any institution of Christ. But that is the case as to our Episcopacy. We intend no quarrel about names: if it be Mr. Baxter's pleasure to call our bishops, archbishops, let him enjoy his own fancy. It already appears from Saint Cyprian, and might much more be made plain from many others if it were needful, that the bishops of the several churches were looked on as successors to the apostles in the care and government of churches. Now the office of Mr. Baxter's parochial bishops was only to attend to one particular congregation; but the apostolical office was above this, while the apostles held it in their own hands; and did not make a new species of churches, nor overthrow the constitution of parochial churches. It seems then a strange thing to me, that the continuance of the same kind of office in the Church, should be called the devising a new species of churches.

APPEAL IN BEHALF OF THE CHURCH SOCIETY OF NEWFOUNDLAND.

BY ARCHDEACON WIX.

It may be said of the colonial church in these parts in former days, that "this country was nourished by the king's country." We who have labored amongst you have hitherto most evidently sought not yours but you: we were willing, as we still indeed are, to spend and be spent for you; yes, even though, as was the case with the first missionary to the Heathen, the more abundantly we love you the less we be loved. We have hitherto actually robbed other churches, taking wages of them to do you service; and when we have wanted we have been chargeable to none of you; for that which was lacking the brethren at home who compose the Society for the Propagation of the Gospel have supplied. But now, if we have so long sown unto you spiritual things, thus freely and without price, is it a great thing that we should, for the extension of the same blessings to your children and to others, reap your worldly things? If others be partakers of this power over you are not we rather! Nevertheless, we may truly say we have not used this power.—The cordial reception of the pure doctrines of the church has certainly not been in any way hindered here—no prejudices certainly have been here excited against the church by any exactions for its support as the church connected with the state. You have not been called to maintain your church here by tithes upon your land or rates upon your property, or taxes upon your industry. We have not used this power. Nay, hitherto you have not been even called upon to support your clergy themselves by your voluntary offerings. We have not used this power either, but have suffered all things gladly, lest we should hinder the Gospel of Christ. Nor is it now for ourselves that the missionary clergy of the island are anxious to pledge each member of our communion to a system of weekly voluntary offering for the increase of the church's ministry. It is not for ourselves—we are content with what we have; but it is for the poor among whom we minister that now we plead, that, when we are driven by the infirmities of age or bodily decay, to retire from this arduous field of duty, or are removed (God knows how soon!) by death, there may be among our flocks those who may go in and out among them, as we have done; who may stand where we have stood, and read in the book in the law of God distinctly, and give the sense, and cause the people to understand the meaning; who may deal the bread of life to the hungry, and rightly and duly administer God's holy sacraments. And is it a great thing that we require of you? Among the Jews how freely did each offer in his day and dedicate of their substance to maintain the house of the Lord, until they brought more than enough for the services of the work which the Lord commanded; they, their sons and their daughters, their manservants and maidenservants, and the stranger, and the fatherless, and the widow, not presuming to appear before the Lord empty—every one giving as he was able, according to the blessing of the Lord their God which he had given them. An entire tribe, moreover, was among the people devoted to the ministry, and exempted from the necessity of pursuing any worldly calling. And, furthermore, when Christ had founded that faith, to bring us unto which the law was a schoolmaster, how had the disciples all things in common? The prevalence of persecution made this necessary among them; and we are not now required to go these lengths of charity in our contributions to the Church; but we, being many, are one body in Christ, and every one members one of another. As the Jewish Christians scattered throughout the Gentile world, who were engaged in commerce, were called on to make annual contributions to their poorer brethren in Jerusalem, in which contributions Gentile Christians most readily joined them; so those believers whom God has prospered with worldly goods, and blessed, besides, with the abundance of his grace, are required now, by the spirit of their religion to support the weak, to be kindly affectioned towards their poorer brethren with brotherly love—not only with such love as our common humanity requires, but with such as the relationship of Christian brotherhood commands. Having been ourselves enlightened, and having tasted of the heavenly gift and been made partakers of the Holy Ghost, and having tasted the good word of God and the powers of the world to come, shall we see our brother have need of these things, and shut up our bowels of compassion from him? No—we must have compassion on our fellow-servant, even as the Lord has had compassion upon us. Freely we have received—freely we should give.

In adverting to the trifling proportion of the stipends of the existing clergy in this island which is contributed by their flocks, I take the discredit to myself and my brother clergy, that *we* are in fault for not having sooner urged upon you this duty of maintaining some missionaries of your own. One clergyman alone in this island is supported by funds raised in the colony, independent of aid from home, and he is not so supported as to make him independent of tuition, which draws largely upon his physical and mental energies, and diminishes the time which would else be given exclusively to the ministry of the word and prayer; while of the incomes of the remaining clergy, I believe I may safely state, (though it is the last subject upon which the clergy talk when they meet,) that £50 a year for each is more than the very utmost average which can be drawn from the people among whom they minister. It is not, however, I repeat, the object of the Church Society, which, in obedience to the wishes of our bishop, I am now commending to your support, to make the provision for the existing clergy more than it is. I have only alluded to the facts just stated that none may imagine that the members of the church in this island may now take the credit to themselves of supporting even the lamentably inadequate number of eleven missionaries, who are now laboring among you; that none may deceive himself as to the amount of the offerings at this moment made in Newfoundland to the Lord and his church.—The whole of these offerings united would not certainly maintain more than two missionaries.

Would you know for what number of souls I now am pleading? Know then, that from the most authentic information which is attainable, the number of souls resident in those parts of the island alone where are acknowledged English settlers are 73,666, of whom 36, 097 are Protestants; and even beyond the boundaries of this census, I have met with hundreds of Protestants who, like too many within them, have been left destitute altogether of instruction in the way of salvation. O brethren, where so many have made shipwreck of their faith, shall we raise no beacon light to warn the future emigrant of his spiritual dangers—no gospel flag to tell him of his ark of safety? When the signal of distress is hoisted, shall we launch no vessel to aid him lest he perish? You, whom God has favored by making you stewards of his bounty, sacrifice not to your own net; acknowledge that it has been the blessing of God which has made you rich either in grace or in temporal things, or both; and from your substance cheerfully dedicate something to the Lord; esteem it a privilege to devote something in such a cause; to do good and to communicate from the profits of your mercantile pursuits, forget not; comfort the feebleminded; instruct the ignorant; put on bowels of mercies and kindness towards those who are in a degree your servants—as they are toiling for your aggrandisement—their labor turns to your profit.

The Church Society, which I am now recommending to your support and to your prayers, is designed to carry the light of truth into many of the dark corners of the island. But it will not be without benefit also to your own souls. It will afford a bond of union sweeter and stronger than any other union, between the members of the church which we greatly need; and such union, while it tends to the strength of the church, would tend to the edification of her members. I would not undervalue the extraordinary aid afforded to the early preachers of the Gospel by the miraculous help of the Holy Spirit, yet I may remark that one grand secret of their success was, humanly speaking, their union among themselves, and that unity of heart which enabled them to walk and work in concert as they continued steadfastly in breaking of bread and prayers, and (what is especially worthy of consideration) in the apostle's doctrine and fellowship—not only in communion but communication. I do not undervalue the regular appointed means of grace, in the devout use of which the ordinary gifts of the Holy Spirit are graciously granted, converting, purifying, restraining, guiding, and governing the hearts of individual Christians, yet must I think that the hallowed occupation in which this society will engage its members may be an hallowing one unto themselves. As they help, with a catholic spirit, to extend to the dark and destitute parts of the island the light of gospel truth, must they not be led to ask themselves whether they are themselves children of light? whether they are walking worthy of the light which they possess, or whether (awful thought!) the light which is in themselves be darkness? While they smite the rock for others, will they not be led to ask whether they are drinking all themselves o that spiritual rock which follows them in this wilderness? For the sake of those numerous residents in this island, for whom Christ died, and for whose sake, if they perish from a lack of the spiritual food which you might have supplied, you, brethren, will have at the last day to give an account. For your own sakes, then, I entreat you, if you have any consolation yourselves in Christ—if any comfort of love—if any fellowship of the spirit, that you act faithfully up to the conviction of your duty in this particular—that you provoke one another to love and to good works, and follow after those things wherewith you may edify the brethren and strangers. Let there be in you such godliness, brotherly kindness and charity, that you be neither barren nor unfruitful in your knowledge of the Lord Jesus Christ. First give yourselves unto the Lord; and then see that you are good stewards of the manifold grace of God, and importune God in your prayers, and exert your charitable labor that all the ends of the colony may see the salvation of God—that the angel of your church may hear concerning you the gracious sentence of the Spirit, recording, among the healthy symptoms of the spiritual life which stirs within you that he knows your charity, and service, and faith, and your patience, and your works, and that the last, (as they need indeed to be) shall be more than the first. And permit me most earnestly to urge upon you a return to the practice of the Church in the apostolic ages—I mean, in the systematic collection which was made in the first ages of Christianity. If you will not hear me, yet hear St. Paul,—"Now concerning the collections for the saints, as I have given order to the churches of Galatia, so do ye.—Upon the first day of the week, let every one of you lay by him in store as God has prospered him." A provision is made in our communion office for the observance of this practice whenever that portion of our divine service is used. It is directed in our rubric that the sentences of the offertory should be read and a general collection made, after the sermon ended, even though the Lord's supper be not, as unhappily it is not, on each Sunday now administered. The practice of such weekly collection, however, has been suffered to sink into very general disuse; still it is practised in a great part of Ireland, if not throughout the island. It has been recently revived with wonderful effect in several of the dioceses of the Protestant Episcopal Church in the North American Union, and the attention of many pious and anxious friends of the Church at home has been lately directed towards it as being a very likely method under God to rouse up the sympathy of the members of Christ's body, and to afford the Church the means of extension in quarters where her ministrations are not known, and of increasing her usefulness where she is known. It is not much which is asked from any, but a little from all. Let your daily prayers, and your weekly alms, dear brethren, from this time go up for a memorial before God—your prayers for *us,* that, as our day may be, so may be our strength, that we may speak boldly as we ought to speak; your prayers for yourselves that you may adorn the doctrine of God your Saviour in all things, and that your light may be shown before men, that they may glorify your Father which is in heaven; your prayers for the Jew, the heathen, the heretic, the infidel, and the ignorant, that they may be converted and brought into one fold under one Shepherd; and your alms that you may make to yourselves friends, and secure to yourselves everlasting habitations—that ministering to the saints, your zeal may provoke others, and that we, say not *ye,* may not be ashamed of the confident boasting which we have made of you.

From a Sermon by the Rev. John B. Pratt, M. A.

HISTORY OF THE SCOTTISH EPISCOPAL CHURCH.

The history of the Christian Church in Scotland runs up to a very early date. It is not known with certainty by whom or at what time the foundations of the Church were laid in our land but by some it is, with no small degree of plausibility, conjectured that Christianity was introduced into Scotland either by an apostle, or by one who lived in the apostolical age.—Be this as it may, it is certain that the date of this important event is very early. Tertullian, who lived within a hundred years after the death of St. John, says, that those parts of Britain, inaccessible to the Romans, were subject to Christ. We know how far the Roman arms had been triumphant, and hence are able to determine that allusion is here made to the northern districts of Caledonia. In the middle of the fifth century, we know that Palladius was sent by the bishop of Rome to the Scots *who believed in* Christ, in order to guard them against the Pelagian heresy.

Without saying more of the foundation of the Church in our country, it may be interesting to mention one or two facts which, in our opinion, are sufficient to prove that, in the beginning, the Church of Scotland was not in subjection to any foreign prelate. When the Church of Rome, in the course of the sixth century, turned her attention to the Christians of the north, she found that, among them, the festival of *Easter* was determined by a different calculation from that which had been adopted at Rome. Anxious to induce the Scottish clergy to comply with the Romish practice, the Pope's legates found the greatest difficulty in accomplishing their purpose. The native bishops asserted that in this matter they followed the example of St. John: they refused to listen to the dictates of Rome, and it was not till after many years of keen controversy, that they were persuaded to comply. The other fact which we shall mention in support of the same argument, is the dispute about the mode of *tonsure,* a subject sufficiently insignificant in itself, but important in as far as it tends to prove the title of the Scottish Church to be esteemed a branch of the Church Catholic, wholly independent of the See of Rome. This dispute, like that about Easter, was carried on for many years, and it was not till the year 710, that the Scottish bishops could be persuaded to yield.

These facts, simple as they may appear, are sufficient to demonstrate the more important truth, that the Church in Scotland, during the early centuries, was governed by its own bishops, who asserted its rights as an independent branch of the Church of Christ, and who would yield to no foreign jurisdiction or influence without the severest struggle. The bishops of those early times would have frankly acknowledged that "in the bond of love and charity, they were all subjects and servants to the Church of God;" but at the same time they would have firmly maintained that "other obedience than this they knew not to be due to any foreign prelate." They would have been ready to "keep the unity of the spirit in the bond of peace" with every portion of the Church militant; but, at the same time, they would have insisted that, in subserviency to this grand principle, they had a right, independent of any other control, to govern that portion of the Church "over which the Holy Ghost had made them overseers." In asserting their right, and resisting every attempt to reduce them into compliance, their constant and remarkable argument was, that they retained the traditions they had received from the holy fathers, friends of God and imitators of the apostles.

Subsequent to the period of the history of the Church at which we have now arrived, the Scottish bishops appear to have submitted quietly to the jurisdiction of the Roman pontiff.—From time to time, various alterations in point of doctrine, forms of worship, and modes of dispensing the means of grace, were introduced. In some cases, this was effected without much noise or opposition; in others, with a considerable portion of both. During the long interval, extending from the beginning of the eighth to the commencement of the fifteenth century, the Scottish Church was not only in strict communion with the Roman See, but in complete subjection to the Roman pontiff. Occasionally, it is true, the Scottish bishops showed some disposition to resist the authority of his holiness, but their resistance was soon overcome, so that whatever was proposed at Rome, was soon agreed to by the prelates of Scotland.

In the beginning of the fifteenth century, however, a new scene began to open. Some time previous to this, various divines in Germany had ventured to call in question many of the doctrines and practices then prevalent in the Church, and to dispute the Pope's right to interfere beyond the limits of his own province; whilst they maintained that no one had authority to impose on any part of the Christian Church doctrines and practices at variance with the word of God, and the written traditions of the earliest ages. These opinions soon found their way into Scotland, and in 1407, a priest, named Resby, suffered at the stake for propagating them. Upwards of a hundred years elapsed, however, before the reformed doctrines met with much encouragement in Scotland. In 1528, Patrick Hamilton appeared on the stage, and declaimed violently against the existing state of things. He was brought to the stake, and his death had the immediate effect of rousing into action the indignant feelings of the populace. Additional examples added additional fuel to the flame, till at last, on the burning of Wishart, a man who, in his day, was extremely popular as a preacher, and who had a high character for piety and learning, the fury of the populace broke through every restraint and Cardinal Beaton, the Archbishop of St. Andrew's, paid the forfeit of his life at the shrine of lawless and tumultuous indignation.

At this crisis, appeared the famous John Knox. This zealous and intrepid Reformer immediately assumed the command of his companions, and carried matters with so high a hand that in a very short time the greater number of the noble cathedrals and churches which had been built by the pious munificence of former ages, were either extensively mutilated or completely demolished. Knox put into action elements which he was unable to control; and, whatever may have been his own intentions, it is certain that matters were at that time urged on by many who were more anxious for the spoils of the Church than for the reformation of religion. It makes one almost ashamed of his country, when he thinks of the many impious and sacrilegious deeds which were perpetrated at this time, under the plea of respect for the honor of God and the cause of true religion. Even Knox himself, in alluding to the shameful conduct of the Reformers, "predicted that the curse of heaven would light upon them, and defeat all their plans whether in reference to spiritual or to secular purposes." Their conduct prepared the ground for much of the division, and animosity, and bitter hatred, which have been rank among Christians in Scotland ever since. Instead of laboring to reduce the Church to her primitive state, by carefully preserving those things which had the sanction of antiquity, and removing only the various abuses which had crept in during the lapse of ages, the Reformers, as it would appear from the history of those times, were anxious rather for the subversion of the Church than for her reformation, and took more delight in destroying her temples than in purifying her doctrines. It would be unfair to accuse them of the design of extirpating religion from the land; but such was their wild and unreasonable rage against the Church of Rome, that they supposed the Church of Scotland, from its temporary allegiance to the Roman See, to be incapable of reformation. Their extraordinary design appeared to be—the establishment of a *new* Church, as unlike as possible to the *old*.

There were many, therefore, who hesitated to sanction the measures of the Reformers, that would have willingly lent their aid to restore the Church to her primitive station of independence and purity. There were many who were convinced of the errors into which the Church had fallen, but who were equally convinced that errors not less glaring were rushed into by the Reformers. That there were many among the clergy, and even among the prelates, who would have rejoiced to lend their aid to measures of rational and safe reform, is rendered probable by the following facts. In 1547, the clergy of St. Andrew's came to the resolution of preaching in succession every Lord's day: "It being privately understood among them that they should studiously avoid all controverted topics, and confine their labors to a practical illustration of the doctrines, the ritual, and the constitution of their own Church." In 1552, the primate "convoked a synod where measures might be adopted for determining the more popular controversies, as well as for reforming the manners of the priesthood, and enforcing certain statutes which had been allowed to fall into disuse;" and, it is deserving of remark, that this synod "authorized the publication of a catechism, which contained a judicious explanation of the Creed, the Lord's Prayer, and the Ten Commandments." "The honor of composing this manual is usually ascribed to the Primate, Archbishop Hamilton."

Thus the more moderate, who would have shown due respect to the ancient doctrines and institutions of the Church, could not shut their eyes to the fact, that the fiery zeal of the Reformers carried them very unwarrantable and dangerous lengths, in a purely religious point of view; whilst, in a political sense, their measures were conducted in a course of all but open rebellion to the existing government. For these reasons, they who would have readily adopted a more cautious and safe course, were placed in the awkward predicament of wishing for the reformation of the Church, without being able to join in the acts of those who were conducting the reformation. One circumstance alone was sufficient to stagger all who had any regard for the commission of CHRIST and the sacred office of the ministry. Although an inspired apostle had declared that "no man taketh the honor of the priesthood to himself, but he that is called of GOD, as was Aaron;" and although prayer, with the laying on of hands, had from the apostles' days downwards been invariably used in the transmission of the ministerial commission, the Reformers contended that any man who chose was at liberty to act as an ambassador of CHRIST, and they declared that they considered ordination by the laying on of hands to be unnecessary. In consequence of these extraordinary opinions, multitudes of mechanics and tradesmen, of various sorts, usurped the sacred office, and regular ordination fell into entire desuetude among the Scottish Reformers.

To all who had any right notions of honoring CHRIST, by reverencing his institutions, and of receiving himself in the persons of his commissioned ambassadors, such proceedings proved a complete barrier to co-operation or countenance. By and by, however, the fury of many of the Reformers began to subside; and it is highly probable, from Knox's conduct, that the better informed and more reasonable among them now saw that matters had been carried on with more zeal than prudence, and that, in the haste to escape from the errors of Popery, a wide departure had taken place from the pure and primitive Church of their fathers. Hence, there were not wanting among the Reformers those who no longer had any objection to see the Scottish Church established on her ancient basis, and in her pristine purity. It is due to Knox to state that he had the candor to admit the defects of his own system, and the piety to accede to its modification. In 1560, this great Reformer, along with five of the most eminent ministers of the time, drew up what is termed "The First Book of Discipline." Among these, we find the names of Winram, sub-prior, and Douglas, rector of St. Andrew's. In this document, superintendents are appointed in the place of bishops, preachers in the place of presbyters, and readers in the place of deacons. Three years previous to this date, the lords of the congregation had ordained that in every parish the Common Prayer should be read weekly on Sunday and other festival days, with the lessons of the Old and New Testaments.

These, with other circumstances which could be mentioned, indicated a return of the Reformers to a better mind; and the almost immediate consequence was, that those who had up to this date been compelled, on account of the strange proceedings of the Reformers, to keep aloof from them, are represented as having yielded with "hardly any show of resistance." This is a most important fact, and, by keeping it fully in mind, it will enable us to account for much that would otherwise be inexplicable, and also to prove that we are the children of the Church of our fathers. The measures of the Reformers, with Knox at their head, being thus so far mitigated as to oppose no insuperable barrier to the approach of the friends of the ancient Church, who were willing to see her reformed and restored to her pristine state,—those, who had remained in allegiance to the See of Rome up to this date, now joined themselves in a body to the Reformers. When we consider the station and character, the number and influence of those; when we reflect that among them were the clergy of the Church, the nobles of the land, the professors of literature; when we remember that they never agreed to the creed of the more violent Reformers, nor gave any countenance to their measures; when we take all these circumstances into account, we must at once perceive that the *congregation* was swallowed up by the CHURCH, and that it was now no longer a faction which had separated from the Church of their fathers that constituted the reformed Church of Scotland; but that the Church itself had acquired a right to this distinguished title. We are not surprised, therefore, to find that the measures which were henceforth proposed had all a tendency towards a return to the primitive standard, nor that the more violent of the *preachers*, who were still friendly to the wild career which had for some time been pursued, should have interrupted every reasonable and tranquil proceeding, and been ready to seize upon the first favorable opportunity of once more forming themselves into a separate party.

(*To be continued.*)

THE CHURCHMAN.

SATURDAY, AUGUST 11, 1838.

THE SPECIAL CONVENTION OF MARYLAND.—At the late Special Convention held in St. Paul's Church, Baltimore, the Rt. Rev. Jackson Kemper, D. D., Missionary Bishop, was chosen to be bishop of the Diocese of Maryland. For the following particulars we are indebted to a clergyman of the diocese.

"*Baltimore, August* 7, 1838.

"*Mr. Editor,*—Supposing it will be gratifying to your readers and to the friends of the Church in general, I hasten to give you a brief account of things and doings at our Special Convention, held in St. Paul's in Baltimore, on August 2. The attendance was unusually large, particularly on the part of the laity, and the clergy had the pleasure of greeting once more the venerable presence of the Rev. Mr. Addison, an old and tried friend of the late Bishop Kemp, who, amidst the infirmities of accumulated years, came forth, after an absence of eleven years from our deliberations, to seal his ministry by raising his voice and giving his vote for the Church without compromise and in her purity. Though frequently approached, and much persuaded by the opposition, his frank, decided answer was,—"I must vote for Dr. Wyatt."—After service and a sermon, the Convention being called to order, and the usual committees appointed, it was resolved to go into an election of a bishop.—Dr. Johns was nominated by the Rev. Mr. Chesley, and Dr. Wyatt by the Rev. Mr. McElhiney. Several ballotings by the clergy ensued, but without any definite result—the constitution requiring two-thirds to make a nomination. At length a motion to adjourn prevailed. The next morning, when the Convention assembled, it was agreed unanimously to appoint a committee of conference for the purpose of presenting two individuals to the Convention, from whom we might feel bound to make a choice; but, after an absence of nearly two hours, the committee reported that they could come to no agreement, as Dr. Johns' friends claimed the privilege of naming both candidates. The committee was therefore discharged, and a motion was offered to take informally the sense of the Convention on joint ballot as to the question whether Dr. Johns or Dr. Wyatt was the choice of Maryland. Against this measure many of the friends of Dr. Johns, who voted for the committee of conference, cried aloud and protested as unconstitutional and inexpedient. But still it was carried, and (wonderful to tell) notwithstanding the "*well-known*" knowledge and positive assertions of the truth-telling editors of the Episcopal Recorder, the result was as follows, viz. for Dr. Wyatt 55, and for Dr. Johns 26, and 23 protested or declined voting.—From this it appears conclusively (even allowing the whole 23 to prefer Dr. Johns) that of the two Dr. Wyatt is decidedly the choice of a majority of the members of the Church of Maryland, and that the true Churchmen here are *not the tools* of editorial dictation. This fact is mentioned in order to justify the course of the minority of the clergy. Encouraged by such a result and hoping that the publicly declared wishes of the majority of the diocese would be gratified, it was again proposed to cast in our ballots; but after two or three unsuccessful attempts, it was sufficiently evident that the opposition was nearly as strong and as determined as ever. At this moment Dr. Johns yielded publicly to the frequently repeated proposition of Dr. Wyatt, that they both should forbid their names being any longer used by their friends. Excitement was now on tiptoe—confusion and dismay were attendants on the scene—motion succeeded motion,—such as to amend the constitution, to adjourn sine die, &c., all of which were rejected. At this crisis Dr. Wyatt arose, and on his own responsibility named Bishop Kemper, provided there should be no opposing candidate before Convention. After a little deliberation it was agreed to, and soon was it announced that Bishop Kemper had more than a constitutional majority of both houses. And, Mr. Editor, happy am I to communicate this gratifying result of our exertions for the Church, and still more happy shall I be when it is known that Bishop Kemper has become the settled bishop of our diocese.

MARYLAND."

[The editor cannot but think that the charge brought by Dr. Ticknor against the clergy, of interference in the choice of the family physician, savors too much of the "mutual watch" system to be applicable to the clergy of the Episcopal Church.]

A Popular Treatise on Medical Philosophy; or, an Exposition of Quackery and Imposture in Medicine. By CALEB TICKNOR, M. D., author of "The Philosophy of Living." New York: Gould & Newman. 1838.

It was our design to have noticed this work when it first came from the press, which is now some weeks; but a crowd of other matter has prevented. We are now, however, able to say what we could not have done at an earlier period, viz. that it has passed the ordeal of professional and extra-professional criticism unscathed, and also met the approval of a discerning public. We understand that a large edition is already nearly exhausted, and that an enlarged second edition is in course of preparation, to supply the increasing demand. This fact speaks quite as favorably, in our view, of the discriminating judgment of the reading public, as it does of the merits of the work. It is a common saying, that people do not like to be told of their faults; but it would seem that here is really an exception; for it cannot be denied, that the learned as well as the unlearned, the high and the low, the rich and the poor, have, for the last few years, patronized, or, perhaps we should say, suffered themselves to be gulled by, quackery of every grade, from homœopathy down to *Brandrethism*, to a most surprising extent. From the extensive sale of Dr. Ticknor's book, we augur a return of common sense; and not only from this fact do we infer this, but also from the circumstance, that as we daily pass the "*Principal Office for the Sale of Brandreth's Pills,*" we see the premises no longer crowded with hungry pill-swallowers: there, indeed, stands the "lean, half-starved apothecary," watching his victims, as a spider does his web for a fly; but, thanks to Dr. Ticknor and the good sense of the people, his visiters are few and far between, and we fear if matters go on thus a little longer, he will be obliged to shut up shop.

We once indeed thought that quackery was a necessary evil; that there was no remedy for it; that as man is necessarily credulous, he would exercise that credulity in relation to the removal of the ills and pains to which he is subject. But Dr. Ticknor has taught us better. He has convinced us, that as man loves his own dear self quite as well, if not better than any one else, if he can be taught enough of his own body's structure and its laws, in other words, be sufficiently initiated into a knowledge of anatomy and physiology, as to convince him of the danger of tampering with it by secret remedies, the work is accomplished. He would then no more submit the wonderful machinery of his corporeal fabric to the tinkering of a man ignorant of its mechanism, than he would send his gold patent-lever to a blacksmith to put in a new mainspring, or his wife's lapine to a street-sweeper to be cleaned and regulated. He would see the absurdity of swallowing pills, whose ingredients he does not know, to cure a disease of the nature of which he is equally ignorant. He would see the folly of taking the billionth of a grain of aconite to cure a fever, an inflammation, or a dropsy.—If his limb is dislocated, instead of employing a natural bone-setter to reduce it, who boasts of never having seen a skeleton, he would send for a surgeon, who is familiar with every bone, ligament, and muscle in the human body.

This then is Dr. Ticknor's mode of putting down quackery, and a very sensible mode it is truly. He endeavors to enlighten people in the knowledge of anatomy and physiology, and there leaves the matter. As much as to say, "There, now go and employ a quack if you please; you see how the case stands: you see what is wanted; if you are now foolish enough to swallow pills by the box, and panaceas by the bottle, on your own head rest the consequences, I have discharged my duty."

There is one chapter of this book which we transfer to our columns, and which we believe is calculated to do much good. It relates to the influence of the clergy in causing and perpetuating empiricism. Our readers may perhaps be startled at such a charge, as indeed we were at first; but we now see both the justice and propriety of it. Indeed we have this day read the circular of a man who calls himself a doctor, containing the certificates of a right reverend bishop, flanked by a train of half a dozen presbyters, in relation to the astonishing virtues of a secret pill; and we understand this pill (of course a *bilious pill*) is very popular in consequence among the clergy. Now with all due deference, we would say to these certificate and affidavit makers, Gentlemen, your motives are doubtless very good; you have a very favorable opinion of this pill. But do you know what it is made of? Do you know in what forms of disease it would be proper to administer it? If it is powerful for good, is it not also for evil, if misapplied? Is it safe to recommend any secret medicine for indiscriminate use? Does it not require the advice of a skilful physician to know whether *any medicine should be taken;* and if so, what it shall be? Is it right to recommend the medicine of a man, who, by vending a secret remedy, has violated one of the most important rules in his profession, and consequently placed himself without its pale? The exercise of common courtesy towards the members of a liberal profession would seem to require a different course. But we hand you all over to Dr. Ticknor, who, we doubt not, will do you ample justice in his new edition.

L.

ON THE INFLUENCE OF THE CLERGY IN CAUSING AND PERPETUATING EMPIRICISM.

The heading of this chapter may, at first, imply an unpardonable heresy on the part of the writer, or a want of due respect for the clerical profession; but, with all reverence for those whose concern is with our spiritual welfare, his object in this volume—which is to consider the chief causes of quackery and the obstacles to the improvement of medical science—would not be fully accomplished were he to leave this part of the subject unnoticed. No one, who rightly appreciates the character of a minister, can doubt his influence on any subject in which he takes an interest, whenever he chooses to exert it. This is as it should ever be, and as it has always been. Those who have eyes should lead the blind, but they should always guide their footsteps in a *right* path. The strong should sustain the weak, but not use their power to destroy. The wise should instruct, counsel, and direct the less intelligent, but their lessons should always be those of truth and wisdom.

The position in community of the clergy, and more particularly of those who have in their charge a parish or distinct society, must of necessity give them a commanding, controlling influence. The relation subsisting between a pastor and people is one of close intimacy, and when there is the mutual confidence that there ought to be, the connexion is strengthened by the strong bonds of friendship. The minister is admitted, second only to the family physician, to domestic secrets, and is made familiarly acquainted with all the avenues to the heart and its inmost recesses. In the minister unlimited confidence is reposed. His profession is to do the work of one "who went about doing good." In times of affliction and distress he is the friend and counsellor; and to him, when the heart is breaking with sorrow, we turn for sympathy and consolation. And is it surprising that men thus esteemed and thus confided in—men whose sole aim and occupation is to do good—should in matters not strictly professional, though with motives equally pure, exert a powerful influence? It is far from the author's intention to charge upon the clergy generally any obliquity of purpose for what they do in regard to medical affairs; for he believes them to be actuated by genuine piety, and the best intentions, although, unquestionably, there may be some family interest, or some selfish object to accomplish.

There are two ways in which clergymen are chiefly instrumental in the propagation and spread of empiricism; and there is yet another way in which they ought to contribute to its overthrow, and to the establishment of something better in its place.

The first way in which they aid and abet quackery is by furnishing certificates of the efficacy of nostrums to the inventors or proprietors. Their certificates are furnished in good faith, and bear evidence only of the truth, with a sincere desire to benefit others by recommending the remedy to general use. They may indeed have been cured of some uncomfortable or dangerous disease; but, ignorant as the rest of the world of the nature of disease and the principles of physiology, they do not know that what *cures them* may *kill another* with a similar complaint. The certificate of a minister is considered by a quack as invaluable; and when two or three are procured from distinguished characters, they insure a great sale of the nostrum, and of course, a lucrative speculation to its inventor. When the clergy take the pills or potions of a quack, the laity have little hesitation in following their example;—and whoever contributes to the extension of ignorance and error, or to their perpetuation, by obstructing the progress of science in fostering quackery by recommending secret remedies, does injustice to society, and to society he should be held responsible. If the remedy is one of power it may do hurt; if simple, and lacking in potency, confidence may be reposed in it when active treatment is necessary, till some fatal disease has made too great progress to be arrested. He who trusts to a secret remedy is like one who places his fortune and his life in the hands of a stranger—not knowing whether or not he may be murdered and robbed at the first favorable moment. A hearty robust boy, six years old, was seized with an affection of the lungs attended with a violent cough. A minister who frequently visited the family urged the parents to give him a certain syrup that he had known used in many cases "*exactly like this*" of course, and he believed the syrup to be a *certain cure*, like all other nostrums. The syrup was administered; the boy grew worse; the quantity was increased—so was the disease; another bottle was used up—and so was the boy. A post mortem examination proved the disease to have been an acute inflammation of the lungs, which might, in all probability, have been cured by prompt and efficient treatment.

The second manner in which the clergy aid in the production of quackery is by interfering with people in their choice of a family physician. This is a less direct but quite as effectual a method as the other; and it not only contributes to the production of empiricism *out* of the profession, but also *in* it. But the mischief stops not here; feelings of illwill, jealousy, and misunderstandings, which lead to open quarrels between different members of the profession, and between patients and their friends, not unfrequently result from thr unwise intermeddling of gentlemen whose profession teaches them better. Let us take an instance to illustrate the position. A member of a family in which a clergyman takes a deep interest is sick; they have their physician, in whom they have the most implicit confidence, who has been for years their firm friend and most faithful servant, and to whom perhaps some one or more are indebted for their lives. The clergyman has his favorite doctor also, in whom he has confidence; he believes him to be superior in learning and skill to all others; and, besides, he believes him to be particularly skilful in the very disease with which the patient is afflicted. By the importunity of the minister, the physician in attendance is dismissed, and another is called in; and perhaps the patient dies in consequence of the change of treatment; for something different must be attempted for the sake of appearance, however judicious may have been the previous course; and then it may be said that the second physician was called too late. The minister's doctor may be an ignoramus compared with the other; and if, as is not unfrequently the case, he takes charge of the patient at a favorable moment, he receives the credit of a cure which of right belongs to another, and who has been dismissed in disgrace, and who is repaid for his kindness with black ingratitude. Here commence the quarrels and misunderstandings of all parties concerned, which the exercise of a small share of discretion would have prevented. The cause of all this wrong-doing lies in the ignorance, not the motive, of the minister. And here the author begs leave to repeat, that he does not believe all ministers, or even a majority, are guilty of error in this respect; but there are some who are, and they will know when these remarks are applicable to themselves. When the author speaks of ignorance of the clergy, he means ignorance as regards matters pertaining to the medical profession; and, however unpalatable it may be to gentlemen who are learned in theology, and who believe themselves to be beyond the reach of imposition, it is nevertheless a fact, that the most perfect dupes of quackery, those who are loudest and longest in their praises of hobbies and humbugs, are members of the clerical profession. The reasons for their being thus duped are to be found in their ignorance of the principles of medicine, the data upon which to form opinions—and their belief in the honesty of the designing and unprincipled charlatan. In all the interference of ministers with the practice of physicians they may be actuated by the best motives; but inasmuch as they are unacquainted with the physician whose dismissal they procure, they are unjust towards him. The question then arises, is it proper for a clergyman in any case, to give his advice, or to recommend a change of physician? Certainly it is. But before he insists that one shall be dismissed and another called, let him make himself acquainted with the merits of the first, and see if they do not at least equal those of the one whom he proposes as a substitute. He may at all times recommend a consultation, and to this no one concerned would object; and then if the attending physician is in error, he will be most likely to be corrected. Or, if a medical attendant is found to be unworthy of confidence, after due investigation let him at once be notified that his services are no longer required.

From the position that the clergy occupy in society, and the necessary influence of that position, we have a right to expect, that they will exert all their influence for good. One means of doing good would be to make themselves acquainted with the human system to a greater or less extent, and the laws which govern it, as well as the *principles* of physiology and therapeutics. They would thus be enabled to aid greatly in the eradication of prejudices from the minds of the populace, and the overthrow of quackery and imposture. A little attention to the temporal habitation of that spiritual existence whose welfare it is their profession to seek, would prevent dissensions in the profession, which are now the direct result of ill-timed and injudicious, but well-meant advice to their friends.

TO CORRESPONDENTS.—"J. C." will oblige us by sending another copy of the verses entitled, "The Sabbath Summer Morning," the copy referred to not being remembered by the editor.

"A Friend of Missions" in our next.

Dr. Schroeder requests that letters, &c., intended for him may be addressed, "Rev. J. F. Schroeder, D. D., care of Timothy Wiggin & Co., London."

In our next paper we shall insert the proposed alteration of the General Constitution of our Church in regard to the division of dioceses, for the convenience of such as will attend the Special Convention, on the 22d instant, at Utica.

☞ An Episcopal clergyman, who has been accustomed to travel in Europe, being about to visit is again, is willing to take under his charge a party of two or three young gentlemen for a tour in Great Britain and on the continent. Letters of inquiry may be addressed to X. X., care of Sherman & Trevett, 142 Fulton street, New York. The earliest attention of those interested is recommended, as it is proposed to form the party and sail as soon as convenient.

References.—Rt. Rev. B. T. Onderdonk, D. D., Bishop of New York; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; and Rev. S. Seabury, D. D., city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

For the Churchman.

Mr. Editor,—Your *learned, critical,* and *literary* correspondent, "Cleric," is informed that the missionary anecdote to which "A Friend of Missions" referred is not from the life of Francis Xavier. Perhaps he had better prosecute his *critical* and *inquiring* labors further.

A FRIEND OF MISSIONS.

SEVENTH ANNUAL REPORT OF THE NEW YORK PROT. EPISC. CITY MISSION SOCIETY.

(*Concluded from page* 82.)

SECOND MISSION STATION.

"I have nothing special to state respecting the mission church with which I am connected, except the continuance of those blessings with which we have hitherto been favored.

"Our congregations are large, serious, and attentive. Sixty have been added to this communion during the year: yet our numbers have been unusually diminished by deaths and removals. Twenty-eight families have left the city on account of the depression of business.

"Our Sunday and infant schools are in a flourishing condition. The teacher of the monitorial class meets the older scholars, and such others as may be disposed to attend, on Friday afternoon, and gives instruction from the Bible. This is a recent arrangement, and promises fair to be very useful.

"The scholars in the daily infant school have contributed $219 40 towards its support; for the remainder of the expenses we have been indebted to the ladies of the congregation, and benevolent friends in various parts of the city.

"Baptisms 86. (Adults 9; infants 77.) Funerals 62. Communicants 291. Added 60. Died 18. Removed 46. Marriages 31. Scholars in the Sunday school 379. Teachers 38. Scholars in the infant school 250. Average attendance 175. Teachers 3. Books in the Sunday school library 370. Expenses of the Sunday school the last year $38. Donations for infant school $51. Donations received for the poor $655, including $160 from the ladies of this congregation, being a part of the avails of a fair, and special offerings for the sick and the children in the Sunday school.

New York, April 14, 1838. LOT JONES."

REPORT OF THE MISSIONARY AT LARGE.

"My report as missionary at large, embraces a period of eleven months, i. e. from the first of May, 1837, to the first of April, 1838. During that time, I have made 3358 visits to the sick, the poor, the careless, and the vicious, in different parts of the city. I have distributed 19,500 pages of tracts, and 32 Prayer-books. I have also distributed among the poor and the distressed the sum of $467 25, and also a large amount of clothing furnished by the friends of the poor. On Sunday, I have officiated 87 times at the mission stations, and other churches in the city and vicinity. I have also performed the following acts: Baptisms (adults 1, infants 14,) 15. Marriages 8. Funerals 11. In my visits to the poor, I have always made it a point to make inquiry about their children, whether they went to any daily and Sunday school; and when they did not, I have used every effort in my power to induce them to send them to one or both. If they were at a distance from the daily schools connected with our mission stations, or were above the age at which they are admitted into those schools, I endeavored to persuade them to send them to one or other of the common schools, and on Sunday, to some Sunday school belonging to the Church. In this way I have obtained for the daily infant school connected with the Mission Church of the Holy Evangelists, upwards of 150 children; more than two-thirds of these have also been brought into the Sunday school of the same church. I have also obtained a considerable number for various Sunday schools connected with the church. The number of persons who have been induced to go to church through my efforts, persuasion, and invitation, I cannot exactly state; but the number of those who have come to the Church of the Holy Evangelists is large, and a goodly number have been induced to attend at other churches more contiguous to their residence.

"I have not met with any thing like serious opposition in my labors as missionary at large. Those who have not visited among the abject poor can form no conception of the vast mass of poverty and vice congregated in many parts of this city, and the rapidity of its accumulation; and that little, very little comparatively, has been done either to counteract or remove it. What has been done is merely some slight impression on the surface, while the mass remains unmoved. Nothing will ever penetrate it but the Gospel of the ever-blessed GOD, and this must be carried to the houses and hearths of the poor, the wretched, and the dissolute. Truly, the harvest in this field is plenteous, but the laborers are few. With the exception of one or two of the lower wards, there is ample room for the labors of a missionary at large in every ward of this great and growing city. I would here acknowledge with gratitude the very liberal donations that I have received from the friends of the poor, during the past winter. Through their liberality I have been enabled to gladden the hearts of the poor, as well as to break unto them the bread of life, that they may eat thereof and live for ever.

April 7, 1838. ALEXANDER FRASER."

From the foregoing statements, it appears that the baptisms by the three missionaries, have been 161. The communicants added 159, leaving, at the present time, after deducting deaths and removals, 469. The Sunday scholars 798. Infant scholars 562. Marriages 47. Funerals 89. And that the sum of $1994 52 has been received and distributed by the missionaries, in addition to a large amount of clothing and provisions. This sum distributed in charity, is exclusive of the donations at the communion, and of $219 49 paid by the children, towards the support of the infant school of the Epiphany.

Oh! how many prayers have gone up from the abodes of suffering, ignorance, and destitution, for your missionaries, and for those who sent them forth to their work of Christian benevolence! The blessing of him that was ready to perish come upon them. They delivered the poor that cried, the fatherless and him that had none to help him.

On the treasurer's statement of the fiscal concerns of the society, the managers ground a direct appeal to the Episcopalians of this city, for the means to conduct the mission successfully, and to extend its operations. Even if we leave out of view the prospective increase of labors and expenses—and there must and ought to be a great increase to do the work effectually—but leaving these out, the annual sum of 2,000 dollars, in addition to the amount already subscribed, is required for the present purpose of the society. How shall this be obtained? The friends of the cause must do something more than *say* they wish it success: they must take part of the burthen of labor: they must ask some of their friends to subscribe: they must evince zeal and earnestness for the object: and especially, must they pray for it. A few persons considering the amount of good already accomplished, *a very few persons,* have engaged earnestly in it. We must have more help, or this good work, one of the very best in which men can possibly be engaged, will languish. If it is permitted to languish, *souls that might have been saved will be lost for ever.* Can this heavy responsibility be felt by men, without producing a severe scrutiny into the use they are making of the means with which GOD has blessed them, and respecting the occupation in which they are passing the time of their earthly pilgrimage? Presently, those means will be committed to others, and the short day of their trial and stewardship will be closed for ever. Will they send down to those who shall succeed them, the great work transmitted to them from Christians of the preceding age, one generation nearer to its completion? That work must be accomplished, and GOD intends that Christians shall be his instruments in doing it. Therefore, while there is time, Christians ought to lift up their hearts in prayer, and put forth their hands to labor for the salvation of the souls around them. Read again some of the reports of the managers of this society, and especially the statements of the missionaries. Follow, in imagination, the benevolent steps of these faithful and laborious men to the haunts of abject poverty, of gross ignorance, of barefaced vice and profligacy, and see them, "scorning nicer hands," snatch, as brands from the fire, the little children, that now adorn by their cleanliness, their decent and comfortable apparel, their modest demeanor, their good manners, their earliest application, and we would trust, their budding piety, *our infant schools.* Imagine what would have been the character and condition of these lambs of CHRIST in time, and what, probably, their fearful destiny in eternity, had the shadows of the city missionary, and of the friends of the city mission cause, never darkened the narrow entrance of their damp and unwholesome cellar, or of their confined and filthy garret. Compare this picture with what the children already are, and with what they are destined to become, and then say whether your reason or your heart will permit you to suffer the infant schools of our mission churches to be restricted in their beneficent operations by the want of funds.

Look at some of the *Sunday scholars* as they appear in their places on the Lord's day. Go directly from the school to their homes and their parents, in order to receive the full force of the contrast. Ask yourselves, is it possible that parents so abandoned to evil, and homes so desolate, can send forth children so well behaved as these, so promising, so likely to become good citizens and faithful members of the Church? Had you not established and continued to aid this society, is there not ground to believe that many of these children would have perished for ever?

In this connection mark, also, the willing steps of several of *parents, brothers, and sisters,* who never before, or, almost never attended Church, but who are now led up,—the order of nature being in this instance reversed,—by the little hands of the younger children, to worship their GOD and Saviour on the holy day. How much changed for the better, in an earthly as well as heavenly sense, are many of those lowly dwellings, and the habits and feelings of those now well-ordered, peaceful, and comfortable families! Some of the parents would say to you with tears of genuine gratitude, "You, under GOD, rescued our children from temporal and eternal ruin, and our children, we trust, have been the humble instruments of leading us to the Saviour. Behold, here we are, and the children that GOD hath given us."

Take *other scenes,* as they rise up to the memory of those who are in the habit of visiting the abodes of suffering. Listen to that feeble voice of heart-rending lamentation, that issues from the dwellings of the destitute, in the lanes and alleys of the city: to the cry of the *wife* from the bedside of the sick and vicious husband; of the *widow,* for her fatherless children who ask for bread, the bread to sustain nature, and the bread that nourishes spiritual life; of the *young man* who entered our city, from the green fields of his father's farm, in hope, but has fallen into ruinous habits, and will be lost for time and eternity, if you do not save him; of the *lonely stranger* from other shores, who has no friend in this extensive land, save only your missionary; of *her* who has forsaken the guide of her childhood, and forgotten the covenant of her GOD, and now, from her solitary and desolate chamber of bodily and mental anguish, pleads with you for compassion, and asks the prayers of your missionary in her behalf, for the mercy of GOD, in the name of JESUS CHRIST, the sinner's friend.

If the Christians reflect upon these scenes, they will acknowledge that it is good to be engaged in this work. It is good for the *clergy* to be more directly reminded that they are appointed "to preach the Gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bound." Insensible must they be, if after promoting this work, they discharge not the duties of their own parishes with increased earnestness, diligence, zeal, and prayerfulness.

It is good for the *laity.* The matter is here brought home to them, and they are earnestly called upon to think of the spiritual wants of the destitute and ignorant, and of the urgent necessity of relieving them. They can see with their eyes, and hear with their ears, what the Gospel is doing for the suffering children of our common Father. They can feel that it is good to be here, that they may be thankful for their own blessings, and aid in promoting the substantial happiness of the less favored members of the one great human family. This is a good work for *all of us.*

In behalf of the committee,

April 24, 1838. WM. RICHMOND, *Chairman.*

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1838.

(*Continued from page* 83.)

Into the Senior Class, 1.—Thomas N. D'Wolf, who entered the Seminary in December, 1835, and left it for a time, was, after passing an examination, admitted into the senior class.

The following students have, at their own request, been dismissed from the Seminary, since the last report to the trustees, viz.

Stephen Allen, of the late junior class, September 28, 1837.

Edward Livermore, and A. Stephens, both of the senior class, September 28, 1837.

James Jay Okill, of the middle class, October 30, 1837.

Lewis P. W. Balch, and Benjamin D. Winslow, both of the senior class, November 27, 1837.

Jacob B. Morss, of the late junior class, December 17, 1837.

Benjamin W. Stone, of the junior class, February 20, 1838.

Nathaniel S. Richardson, of the middle class, June 2, 1838.

Edwin Geer, of the junior class, (who was obliged to leave New York some time ago,) June 25, 1838.

In consequence of peculiar circumstances, leave was given to Robert T. Howard, of the senior class, on the 8th of May last, to return immediately to his family in South Carolina. And, in consideration of his good standing in the Seminary, it was resolved by the Faculty to recommend him to the trustees for the testimonials to be conferred at the ensuing commencement.

Leave of absence was granted, on the 13th of February last, to George W. Fash, of the middle class, until the first Monday of October next, on account of indisposition: with the understanding that he is to join the then middle class.

Fortune C. Brown, of the junior class, has been absent several weeks, in consequence of ill health, and is not yet returned.

Hobart Williams, of the middle class, is in the same situation with Mr. Brown.

Henry H. Cooke, of the middle class, died on the 28th of January last.

The names of the students at present connected with the Seminary, are as follows, viz.

In the Senior Class, 27.—James Abercrombie, Charles Breck, A. B.; Tapping R. Chipman, Andrew H. Cornish, A. B.; Wm. E. Eigenbrodt, A. M.; Charles H. Halsey, William W. Hickox, F. Beekman Lee, A. B.; George W. Nichols, A. B.; Alfred H. Partridge, Samuel Penny, jun., A. B.; Edward Reed, A. B.; Isaac Swart, A. B.; William Bliss Ashley, Henry Burroughs, jun., A. B.; Samuel Cooke, Thomas N. D'Wolf, John B. Gallagher, A. B.; James S. Hankel, A. B.; Robert T. Howard, A. B.; Abel Nichols, A. M.; William H. Odenheimer, A. B.; William Payne, A. M.; Geo. Maxwell Randall, A. B.; John Alden Spooner; Henry W. Sweetzer, A. B.; William Walton, A. M.

In the Middle Class, 22.—William S. Bartlet; Frederick W. Boyd, A. B.; Caleb Clapp, A. B.; George S. Gordon; Henry H. Bates, A. B.; J. Barnwell Campbell, A. B.; George W. Fash, A. B.; Samuel M. Haskins, A. B.; Andrew Hull, A. B.; Edwin N. Lightner, A. B.; Richard Newton, A. B.; F. W. J. Pollard, A. B.; George Sayers, A. B.; Isaac H. Tuttle, A. B.; Hobart Williams, A. M.; Joseph Hunter; Martin Moody, A. B.; Thomas C. Pitkin, A. B.; Charles Prindle, A. B.; Alfred Stubbs, A. B.; Francis Vinton, A. B.; Thomas J. Wyatt.

In the Junior Class, 22.—Charles Aldis, A. B.; William White Bronson, A. B.; D. Hillhouse Buel, A. B.; John William Clark, A. B.; Stephen Douglass, A. B.; George D. Gillespie, D. McIlvaine; William H. Moore; Louis L. Noble, A. B.; Martin L. Rogers; Jesse Ames Spencer, A. B.; William R. Babcock, A. B.; Fortune C. Brown, A. B.; George Burcker; Freeman Clarkson; Thomas F. Fales, A. B.; Theodore B. Lyman, A. B.; William Mulligan, A. B.; William F. Morgan, A. B.; Andrew B. Paterson, A. M.; A. Shiras, Albert D. Traver, A. M.

In the department of Ecclesiastical History, *Henry's Abridgement of Bingham's Christian Antiquities* has been introduced as a text book.

The course of study has not, in other respects, materially varied since the last report to the trustees.

All which is respectfully submitted.

Benjamin T. Onderdonk, *President of the Faculty.*
Clement C. Moore, *Secretary.*
June 25, 1838.

The following communication, from the Rev. B. I. Haight, was read, accompanied by a statement of the number of sermons written by the students, and, on motion, referred to the Committee on the Examination of Students:—

The subscriber having been appointed by the standing committee as acting professor in the department of pastoral theology and pulpit eloquence, for the Seminary year, entered upon the duties thereof on the 29th of November, not feeling at liberty to decline rendering any service in his power to the institution, to which, as one of the Alumni, he is so much indebted. For twenty-five weeks, six hours on Monday have been given to the public duties of the department, viz., Recitations (with the senior class) in Pastoral Theology, Bishop White's Commentaries on the Ordination Offices, being the text book; and by all the classes, the delivery of sermons, and the reading of portions of the liturgy, with critical and explanatory remarks. Throughout the course it has been the aim of the instructer to give as much information, in a familiar way, on all the points which came before the classes, as time and circumstances would permit. It is in vain, however, to expect that much can be done in this most important branch of the Seminary studies, until the whole time and attention of a professor is given to its duties.

Benjamin I. Haight.
New York, June 23, 1838.

The following communication was also read:—

The Board of Trustees, &c. *June* 30.

Gentlemen,—In compliance with the request of the standing committee, through their secretary, the Rev. Dr. Anthon, I resumed on the 1st October last the direction of the studies of the students of the General Theological Seminary in the department of the evidences, &c. During the first session, the middle class made recitations to me weekly in "Butler's Analogy," and the junior class in *Paley* and *Leslie*. During the second session the junior class have made recitations twice a week in "Butler's Analogy," and have read critically the entire work. References have also been made to Locke, Campbell, Stillingfleet and others, where it was deemed expedient for the greater satisfaction of the students.

I am, gentlemen, with much respect,
Your obedient servant,
S. Seabury.

The committee on the examination of the students presented the following report:—

The committee appointed to attend an examination of all the students by the professors in their respective departments, beg leave to report,—

That in the discharge of the duty intrusted to them they proceeded to form themselves into three sub-committees, to whom the senior, middle and junior classes were respectively assigned. The Right Rev. Bishop Doane was invited, and kindly consented to act as the chairman of the committee. Under this arrangement, each sub-committee, as in the year before, confined its attention to one class, and reported the results to the general committee.

The senior class were examined on the first day, (Tuesday,) concerning the nature, ministry, and polity of the Church, and on forms of prayer; and in systematic divinity, one section of the class was examined on the character and offices of Christ. On the second day, (Wednesday,) the remaining section of the class were examined in systematic divinity; on the offices of the Holy Ghost; the duration of future punishment; the existence and attributes of the Deity; the atonement and the sacraments; and also in Hebrew on the first nine chapters of Deuteronomy. On the third day, (Thursday,) the class were examined in the history of the Reformation in England and on the continent. Two members of this class were absent; G. W. Nichols, in consequence of illness, and Robert T. Howard, to whom leave was given by the faculty on the 8th of May last, in consequence of peculiar circumstances, to return to his friends in South Carolina. In each of the departments, the committee are gratified to be able to state, that the class sustained their examination with credit to themselves and the professors.

The middle class were examined on the first day, on the epistles to the Romans and the Hebrews, in Greek by the professor of Biblical Learning; and on the second day, by the Professor of Ecclesiastical History, on the Ecclesiastical History of the first five centuries.—In both departments the examination gave very great satisfaction to the committee. One member of this class had left the Seminary, one had died, and two were absent on account of ill health.

The junior class were examined on the first day by the professor of Ecclesiastical History, on Henry's Compendium of Bingham's Antiquities; and by the professor of Oriental Literature, in Hebrew, embracing the 11th, 12th, 40th, and 49th chapters of Isaiah, which had been studied by them since the intermediate examination. On the second day they were examined by the professor of Biblical Learning, on the Gospel of St. John and the Acts of the Apostles, in Greek, being the subject of their studies since said intermediate examination; and on the third day the class were examined by the Rev. Dr. Seabury, on Butler's Analogy. The Committee are happy to express their satisfaction, with the readiness and proficiency of the class in the studies embraced in this course. Two members of this class were absent on account of sickness; two had been dismissed at their request, but one of them with the design of returning the next session. In the diligence and proficiency of the students of the different classes a diversity in several individual cases was observed, though the general result was satisfactory to the committee.

The fifth of the regulations enacted at the last session of the trustees, as statutes of the Seminary, and to be promulgated as such, requires that at each recitation, or other exercise, the professor will note the proficiency of every student in the lesson or other duty which has been appointed, and the faculty shall lay before the examining committee, at the annual examination, the results of such notation in the case of every student through the year. In arriving at the fixed result, the whole deportment of the student, in his connexion with the Seminary, may be taken into the account.

The committee received from each of the professors in the departments of the nature, ministry, and polity of the Church, Biblical Learning, and Systematic Divinity, a communication upon this subject, stating in general terms the results of such notation in their departments respectively:—from the professor of Ecclesiastical History, a register (which fully met the views of the committee) of attendance and recitations of the senior, and middle, and junior classes, designating minutely the attendance and proficiency of each student through the two sessions of the Seminary year. From the professor of Oriental Literature, no communication was received.

The documents above referred to, accompany this report.

The statute, in the opinion of some of the faculty, prescribing no particular mode in which the professor is to note the proficiency of the students, there has been consequently a diversity of action under it on the part of the professors. The committee would therefore recommend an alteration in the fifth regulation, to do away with any vagueness which may be supposed to exist in its language, and thus secure an uniformity of action under its provisions.

The committee, having had referred to them the report of the Acting Professor of Pastoral Theology and Pulpit Eloquence, together with an accompanying statement of sermons written by the students, regret exceedingly to find that the requisitions of the statutes upon this subject in very many cases have not been complied with. The statutes, chap. 8, sect. 3, require that each student shall prepare and submit to the Professor of Pastoral Theology and Pulpit Eloquence, in addition to all regular disputations and essays, at least four sermons for pulpit delivery in the course of the junior year, five in the course of the middle, and six in the course of the senior year, making at least fifteen in the whole. It appears from the statement of the acting professor in the above department, that in the senior class, nineteen members have complied with the requisitions of the statutes for the senior year, and eight are reported as not having fully complied, viz.—One student deficient five sermons; three, three sermons each; one, four sermons; two, two sermons each; and one student reported *absent*. In the middle class, eleven students have complied with the statute, and eleven are reported as not having complied, viz—Six deficient three sermons each, and five deficient two sermons each. In the junior class, seventeen students are reported as having complied with the statute, and five as not having complied, viz.—One deficient three sermons; three deficient two sermons each; and one deficient one sermon. The total result gives forty-seven students as having complied, and twenty-four as having not complied.

(*To be continued.*)

SUMMARY.

Convention of Michigan.—We extract the following passages from a communication of a highly valued correspondent of the Diocese of Michigan:—

"The Convention was opened on Wednesday, the 27th June, at 12 o'clock, and adjourned on Friday evening. The religious exercises of the occasion, however, did not close till Monday noon. The opening sermon of the Convention was preached on Wednesday evening. The exercises on Thursday and Friday were as follows: At nine o'clock in the morning the clergy, and such others as were disposed, met to spend an hour together in prayer for God's blessing upon us and upon our churches. At these meetings appropriate remarks were made by the bishop and others of the clergy. It was to the influence of the hour thus spent, no doubt, that we were in a great measure indebted for the spirit of brotherly kindness that was so manifest in all our proceedings. If there were more of the spirit of prayer in the meetings of our ecclesiastical bodies, there would be more harmony in their deliberations. This remark suggests the importance of prayer from every member of our Church, with reference to the approaching General Convention.

"At ten o'clock the morning service was read, and the Convention proceeded to business. At three o'clock in the afternoon the service was read and a discourse was delivered, after which the business of the Convention was resumed. At eight o'clock in the evening we again had service and preaching. On Friday, the bishop's address and the reading of the parochial reports constituted an interesting part of the exercises. Saturday was devoted to the examination of candidates for ordination. On Sunday, the Rev. Mr. Burger was admitted to the holy order of priests, and the Rev. Mr. McCoy, who has recently come into our Church from another denomination, was ordained deacon; the bishop preached twice, and the rite of confirmation and the communion were administered, and the church in which we met was consecrated. On Monday forenoon the bishop again preached and admitted the Rev. Mr. Stout to the order of priests. Mr. S. having been prevented from being present in season for the ordination on Sunday, in consequence of an accident on the railroad. Thus ended the exercises of this interesting occasion. May the great Head of the Church continue to bless us with peace and prosperity! Oh, let us ever pray for Salem's peace!

"Ten clergymen were present, besides the bishop, nearly all of whom preached, and took other parts in the religious exercises. As nearly as I can recollect, the following gentlemen constitute the Standing Committee and the delegation to the General Convention.

"*Standing Committee.*—Rev. Messrs. O'Brien, Lyster, Reighley, and Cole; and Messrs. Trowbridge, Sanger, and Jones.

"*Delegates to the General Convention.*—Rev. Messrs. Hollister, O'Brien, Reighley, and Cole; and of the laity, Messrs. Palmer, Miller, Jones, and Trowbridge.

"The prospects of the church at Ypsilanti are highly encouraging. The church edifice in which we met, when finished, will be chaste and beautiful, and every way becoming the sacred purposes to which it has been consecrated. The kind hospitalities of this people will long be remembered by the members of the Convention."—*Gambier Observer.*

Novel Suit.—A suit of rather a novel character in this county was tried in the court of common pleas for this county on this week.—The plaintiff, a Mr. Young of Brecksville, in this county, brought a suit against a school teacher in that township for injury done to his children in not permitting them to read "Volney's Ruins," as a reading book in school. It appeared that the defendant used for that purpose the Testament and American Class Reader, but nothing would suit the plaintiff but that his children must read in Volney's Ruins, and in no other book. As for their reading in that vile thing called the Bible, that could not be allowed at any rate. The teacher put himself upon his reserved rights, and refused to have the book read in the school, which so incensed the father that he proceeded to the school-house and in defiance of the injunctions of the teacher, ordered his children to commence reading forthwith from the "Ruins," and that too while another class was reading. The teacher, however, remained firm in his purpose, and the plaintiff failing in his object commenced suit against him for damages done his children by denying them the unspeakable privileges of reading "Volney's Ruins" in school. We are much gratified to be able to state that the jury promptly returned a verdict for the defendant.

Ohio City Argus.

Prayer-book and Homily Society.—The anniversary of this society was held in the lower room of Exeter-hall, on the third of May; Lord Bexley in the chair. The report stated that, amongst other operations of the society, during the past year 3,326 ships had been visited or revisited in the London and other docks; 913 of them were spoken with particularly, and supplied with books. Sixty-nine masters held divine service on board their vessels regularly; 799 entirely neglected that duty; 1,249 Prayer-books in English, 6 in German and French, 3 copies of the whole book of homilies, and 13 of select homilies, had been sold to sailors. The total issue of books during the past year was 164,386. The total issue from the commencement was 2,214,718. Nearly 14,000 copies of the coronation service had been put into circulation. The receipts amounted to 2,466*l.* 13*s.* 10*d.*, and the expenditure to 2,539*l.* 19*s.*, leaving a balance due to the treasurer of 73*l.* 5*s.* 2*d.*, besides which the society was under engagements amounting to 1,513*l.* 10*s.* 4*d.* The meeting was addressed by the Rev. Messrs. R. Dallas, E. Neale, E. Sidney, Admiral Hillyar, Lord Mountsandford, the Rev. Messrs. R. Newstead, A. Thelwall, Thomas W. Marsh, and Alderman Hunter.—*British Magazine.*

Society for Promoting Christianity among the Jews.—The thirteenth anniversary was held on Friday, May 4, at Exeter-hall; the Right Hon. G. H. Rose, M. P., in the chair, who entered into some details respecting past operations and the present position of the society. Applications of missionaries for a more liberal supply of the sacred treasure had been every year more and more urgent. The committee found that, in order to gain continual access to the Jews, they must be able to furnish them with the word of God; that, for the most part, when they were destitute of the Scriptures, the visits of the Jews to them became less frequent, and their conversations with them less interesting; but that when they were supplied with Hebrew Bibles, either for sale at a reduced price, or for occasional gratuitous distributions in parts, they had no cause to complain of want of intercourse with the Jews. For the purpose of remedying this, as far as possible, the stereotype had been purchased. The assistant secretary read the report for the last year, from which it appeared that 19,054*l.* 4*s.* 8*d.* had been subscribed to the funds of the society for the year; being an increase of 4,517*l.* 17*s.* 9*d.* from the year preceding—the largest portion of which rose from the auxiliary societies. From Ireland the sum subscribed was 1,259*l.* 2*s.* 11*d.* towards the funds of the society, and 214*l.* towards building a church at Jerusalem, being an increase of 436*l.* from the preceding year's subscription. Resolutions were proposed or seconded by the Rev. Messrs. T. Grimshaw, F. Cunningham, Hugh Stowell, Joseph Wolff, William Pym, J. H. Stewart, J. H. Merle d'Aubigne, S. Gobat, (church missionary from Abyssinia,) William Marsh, and Assad Y. Kayat, a native of Syria. Mr. Marsh handed in 230*l.* which had been subscribed at a meeting got up by a lady at Norwich.—*Ibid.*

British and Foreign Bible Society.—The thirty-fourth anniversary of this society was held on Wednesday, May 2d, at Exeter-hall. Lord Bexley, the president of the society, took the chair. The Earl of Burlington, the Earl of Harrowby, Lord Lorton, Lord Teignmouth, Lord Mountsandford; the bishops of Chester, Ripon, and Norwich; the dean of Salisbury; E. Baines, Esq., M. P.; Sir Thomas Acland, M. P., Justice Sir Allan Park, the American Ambassador, &c., &c., were on the platform. From the report it appears that the income of the society from all sources in the last year, had amounted to 97,237*l.* 1*s.* 11*d.*, of which 31,892*l.* 16*s.* had been derived from the free contributions of auxiliary associations, being an excess from that source of 1,258*l.* 16*s.* 4*d.* beyond the amount of any preceding year. The donations had amounted to 4,845*l.*; the legacies to 11,911*l.* 15*s.* The total expenditure of the year had amounted to 91,179*l.* 14*s.* 11*d.* The issues for home circulation had been 369,764 copies, and for foreign circulation there had been issued 224,634 copies, being the greatest number of copies issued for foreign circulation in any year since the formation of the society; making a total distribution of 4,216,580 Bibles, and of 6,671,460 Testaments; in all, 10,888,043 copies. In the course of the past year, there had been formed seven new associations, making in the whole 2,374 associations at home, and 265 in the colonies. The report also noticed, that considerable progress had been made in the publication of books, by which, being printed in raised letters, the blind might be taught to read. Copies of the Psalms, and portions of the New Testament, had been completed in that manner. The meeting was addressed by the Rev. A. Brandram, Viscount Lorton, the Bishop of Chester, the Bishop of Norwich, Rev. Dr. Henderson, Rev. Mons. M. d'Aubigne, A. Stevenson, Esq., the American minister, Rev. J. Birt, Lord Teignmouth, Yagouba Asaad El Kehaya, Revs. R. Daly, R. Newstead, J. W. Cunningham, Mr. Dudley, Sir T. D. Acland, M. P., Edward Baines, Esq., M. P., Lord Mountsandford, and Lord Bexley.

Ibid.

Noble Conduct of a Poor Clergyman.—Died, on the 13th of May, the Rev. G. Carpendale, of Harwood Chapel, in the parish of Middleton, in Teesdale, in the 73d year of his age, having faithfully discharged his duties of schoolmaster and reader of the chapel since the year 1789, and with equal usefulness and propriety, those of his sacred office since his ordination in the year 1808. His whole stipend, which he received from the Duke of Cleveland, for the performance of his ministerial duties, was forty guineas a year. His realized property, amounting to 200*l.*, he has left in the hands of the bishop of the diocese, the rector of the parish, and churchwarden of that part of the parish of Middleton in Teesdale, as trustees, to lay with it the foundation of an endowment for a perpetual successor to himself, that the inhabitants of that destitute part of the diocese may be constantly supplied from the Church with a resident minister, and provided with a burial-ground; the distance from the burial-place of the parish, from the chapel in Harwood, being ten miles. The name of George Carpendale, therefore, deserves to be had in perpetual remembrance, not only in the remote district in which his lot was cast, but as an example throughout the Church.

Durham (Eng.) Advertiser.

OBITUARY.

From the Charleston Gospel Messenger.

Died, on Monday morning, March 19th, of a pulmonary affection, the Rev. Wm. H. Purviance aged 24 years and 11 months, late of the Eastern Diocese. He came to Charleston, a few weeks previous, in pursuit of health, but found, soon, an unexpected grave! Mr. Purviance finished his collegiate course in Baltimore when quite a youth, and entered at once, with much ardor, upon the study of the law.—After having attained what was requisite for an admission to the bar, however, he abandoned that profession. Having his heart touched by the Spirit of God, seeing the moral desolations which this world presents to the Christian's view, and being convinced that it was his duty to do all in his power to build up the kingdom of the Redeemer in the Church, he devoted himself to the sacred ministry, and commenced a course of theological study. His earlier studies were pursued in the General Seminary of New York; but his course was completed in Kentucky, where he was admitted to the holy order of deacons by Bishop Smith. Being dissatisfied with the state of things in that diocese, however, he returned east, and was usefully occupied with the duties of the parish in Lonsdale, near Providence, R. I., when he was attacked by the fatal disease which has terminated his earthly existence. Living, as he did, the life of a Christian, the consolations of our holy religion were not wanting to support him in the hour of trial. He felt that "to depart and be with Christ was far better," and to the writer of this brief notice he expressed the assurance, "that if the earthly house of this tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens."

Whilst, therefore, his friends must mourn his loss, they may yet console themselves with the blessed assurance that he has gone to dwell in the bosom of God, and shall no more know of sorrow or death. Once more is the Church called to lament over the departure of a young and faithful minister. Within a few years several have been called away when on the very threshold of their ministerial career.—There is Lyde and Cobia, Brenneman, Cooke, and Purviance; they are all gone! But though they are no more, the voice of their example still speaks to us, warning us all to be active and watchful, seeing that "we know not the day nor the hour when the Son of man shall come!"

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M.; 6, Owego, *Tioga county*, ordination A. M., confirmation P. M. Wednesday, 8, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Friday, 10, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity August 12, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.; 13, Christ Church, do., ordination A. M., confirmation P. M.; Wednesday, 15, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.; 27, Little Falls, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York*.

Wednesday October 10, Granville, *Washington county*, ordination A. M., confirmation P. M.; 11, Whitehall, consecration A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Lewis county.* Friday, July 27, confirmed 2 in the Presbyterian church, Lowville.

Jefferson county. Saturday, July 28, confirmed 9 in Christ Church, Sackett's Harbor.

Seventh Sunday after Trinity, July 29, in Trinity Church, Watertown, admitted the minister of the parish, the Rev. Charles G. Acly, deacon, to the priesthood. Morning prayer was read by the Rev. Nathaniel Watkins, missionary at Pierrepont Manor, assisted by the Rev. Ferdinand Rogers, deacon, minister of St. Paul's Church, Brownville, who read the lessons; the sermon preached by the bishop; and the candidate presented by the Rev. Amos C. Treadway, missionary at Sackett's Harbor.

In the afternoon confirmed 14.

St. Lawrence county. Tuesday, July 31, confirmed one in the court-house, for the parish of Grace Church, Canton.

Wednesday, August 1, in St. Paul's Church, Waddington, admitted Washington Philo to Deacons' Orders. Morning prayer was read by the Rev. George Achbold of Upper Canada, assisted by the Rev. Beech Lindsey, of the same province, who read the lessons, the sermon preached by the bishop, and the candidate presented by the Rev. Aaron Humphrey, missionary at Waddington.

In the afternoon confirmed 13.

CALENDAR.

AUGUST.

12. 9th Sunday after Trinity.
19. 10th Sunday after Trinity.
24. St. Bartholomew.
26. 11th Sunday after Trinity.

SEPTEMBER.

2. 12th Sunday after Trinity.
9 13th Sunday after Trinity.

NOTICES

General Theological Seminary.—The next session of this Seminary will commence on Monday, October 1. The students and candidates for admission are desired to assemble in the chapel at 12 o'clock. The examinations of the latter will take place on or after that day; and it will be convenient that their testimonials be presented to the Dean of the Faculty as early as possible. Qualifications for admission are these:—Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the ninth canon of the General Convention of 1832, will, on application, be received into the Seminary.

All others will be admitted, who produce satisfactory evidence of religious and moral character and of attachment to the Protestant Episcopal Church, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts of the Apostles in Greek, and on the primary elements of the Hebrew language; each applicant must be able to read and pronounce the Hebrew with facility, according to the Masoretic punctuation, and be acquainted with the paradigm of a regular verb in all its conjugations. He must also present a specimen of English composition.

Bird Wilson, *Dean of the Faculty.*
August 8, 1838. 3t

Prot. Epis. Tract Society.—A meeting of the Board of Trustees of this society will be held at the Depository, No. 28 Ann street, on Tuesday evening next, 14th inst, at 6 o'clock. Pierre E F McDonald, *Secretary.*
August 11, 1838.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ church, on Monday evening 13th inst, at eight o'clock.

The members of the society are invited to attend.

By order of the Board. C. W. Carmer.
Recording Secretary
New York, August 11, 1838.

Board of Missions.—The Triennial Meeting of the "Board of Missions, of the Protestant Episcopal Church in the United States of America," will be held at St Andrew's Church, Philadelphia, on Thursday, September 6th next, at 5 o'clock, P. M. P. Van Pelt, *Secretary.*
August 11, 1838. 4t

A meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Friday, August 31, 1838, in the Sunday school room of St. John's Chapel, in the city of New York, at 9 o'clock A. M.

The managers are respectfully requested to attend said meeting without further notice. By order

F. H. Cuming,
July 3, 1838. *Secretary of the Board.*

Besides the persons *elected* managers, all others are members of the Board for whom fifty dollars, or more, have been paid.

*** The other Church periodicals will please insert the above until the time of the meeting.

Trustees of the General Theological Seminary. Pursuant to a resolution passed by the Board of Trustees, (1832,) notice is hereby given, that the next stated meeting of this Board will be held on Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 31st day of August next. The meeting will take place in Trinity Church, in the city of New York, at 6 o'clock, P. M. By order. Henry Anthon, *Sec.*

The editors of the Church papers are respectfully requested to give the above an insertion in their columns.
New York, July 23, 1838.

Expenses of the General Convention.—Notice is hereby given that the quotas of the following Dioceses are yet due at the rate of fifty cents per annum for each clergyman within the respective Dioceses, viz.,

Maine,	quotas for	1837-8	Total $6 50
Massachusetts,	"	1838	25 50
Vermont,	"	1837-8	19 00
New Jersey,	"	1837-8	35 50
Pennsylvania,	"	1837-8	86 50
Delaware,	"	1838	3 00
Maryland,	"	1837-8	64 00
Virginia,	"	1836-7-8	113 50
North Carolina,	"	1837-8	20 50
South Carolina,	"	1837-8	46 50
Georgia,	"	1836-7-8	10 00
Ohio,	"	1832, 1836-7-8	84 50
Mississippi,	"	1836-7-8	5 00
Kentucky,	"	1836-7-8	29 00
Tennessee,	"	1838	6 50
Alabama,	"	1836-7-8	9 00
Michigan,	"	1836-7-8	15 50

The editors of the religious periodicals of our Church are respectfully requested to give this notice an insertion in their columns. Henry Anthon, *Secretary of the last House of Cler. and Lay Deputies.*
July 23, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 1st inst., has received the following contributions, viz.

"Offerings of the church," by the hands of the Rev. Dr. Jarvis, collected in Christ church, Middletown, Conn, $28, one half for foreign committee, $14. Collections in Christ church, Cooperstown, Otsego county, N Y, per Rev F T Tiffany, rector, $8 22, one half for foreign committee, $4 11. From "a friend of the missionary society," $5. By the hands of Thomas Robins, Esq. receiving agent in Philadelphia, received from a collection in Trinity Church, Oxford, Philadelphia county, per Rev. George Sheets, for domestic missions, $5. From "Philadelphia county," for domestic missions, $5, and "M" for the same $10—$15. From "E A G" of Pennsylvania, per Mr. Stavely, 82 cents. From "a friend," in Frederickton, Md, for domestic missions, $25. Total receipts, $68 93.

August 8, 1838. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received per James Swords, Esq., one third of second quarterly payment of J W H, of Newark, for missionary purposes, $8 33. Remitted by Rev M T C Wing, agent at Gambier, from Female Missionary Society of Trinity church, Columbus, for Greece, $5 25, general purposes, $15 50—$20 75; offerings of St Paul's church, Steubenville, $4; a female communicant $5, a friend of total abstinence $1, a colonizationist for Africa, $1, of said church, $7; from Harcourt parish, Gambier, $4 25—$36. Received by payment of J N Perkins, Esq., from Sunday school missionary society of Christ church, Cincinnati, for Greek mission $25. Received from Rev F T Tiffany, rector, collection made in Christ church, Cooperstown, $8 22, of which one half for foreign missions, $4 11. Received from Rev Samuel Stratton, rector, contribution from Trinity Church, Newtown, Conn, $10. Remitted by T Robins, Esq, agent at Philadelphia, from a friend in Fredericktown, Md, for Mrs Hill's school in Greece $50; for African missions $25—$75; from Mrs Mary Robert, St Louis, Mo, for Mrs Hill's school in Greece, per S Robert, Esq, $5—$80, less postage 88 cents, $79 12. Received per James Swords, Esq, from Rev S F Jarvis, D D, rector, one half of the offerings of Christ church, Middletown, Conn, $14. Received from Rev Marshall Whiting, from two ladies of Zion church, Onondaga Hill, each $1—$2. Received per James Swords, Esq. one half of $10, from a friend of the missionary society, $5. Remitted by the Rt Rev G W Doane, D D, from the sewing circle of St Mary's church, Burlington, N J, which with $10 sent before, makes up their pledge for 1838 of $50, to support a teacher in Mrs Hill's school at Athens, $40. Total receipts, $223 56.

Charles J. Aldis, Treasurer,
August 8, 1838. Bank of America.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions, from Christ church, Cooperstown, the Rev Frederick T Tiffany, by Mr N B Smith, $8 31; from Zion church, Pierrepont Manor, by the hands of Bishop Onderdonk, $12; from the church of the Annunciation after service by the Rev Mr Eigenbrodt, $30 70; annual dues collected, $1. Total receipts, $52 1.

Contributions thankfully received by the treasurer 77 Maiden-lane, Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions, from Christ church Cooperstown, Rev F T Tiffany, by hands of Mr N B Smith, $5 85; Christ church, Patterson, Putnam co, Rev Benjamin Evans, $2; Mrs Hubert Van Wagenen, Poughkeepsie, by Mr G B Van Wagenen, $6 50; the Rev Erastus Spalding, Vienna, Ontario county, for sale of Prayer-books, by Mr Hubbell, $7; St Paul's church, Montezuma, Rev Henry Tullidge, by Mr Peter Clark, $4; annual dues collected, $9. Total receipts, $34 35.

Contributions and donations will be thankfully received at 77 Maiden-lane, by Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street,
Thomas C Butler, agent.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums by the hands of the special agent. Collections in St John's church, Philadelphia, $11 52; do in Trinity church, Southwark, $12 48; do in St Peter's church, Westchester, N Y, $45 82. Total receipts, $69 82.

John W. Mitchell,
Treas. of Gen. Prot Epis. S. S. Union.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to August 9, from the following persons, viz.

Rev Dr Schroeder, London; Henry M Beare; G O Bartlett; Marsh, Capen & Lyon, with remit; Rev Hiram Adams; Weeks, Jordan & Co; Postmaster, Waterloo; John Crosdale; Postmaster, Palmyra, N C; Rev S R Johnson, with remit; Rev S H Turner, D D; Rev F Rogers, with remit; J W Conroe, with remit; G Moore; R Whitlock.

Packages forwarded by the Protestant Episcopal Press.

Charles Stimpson, jun, Boston; Weeks, Jordan & Co, Boston.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending August 9, from the following persons, viz.

R S Adams, Norwich, Conn, with remit; A E Miller, Charleston, S C, with remit; Rev P P Irving, Geneva, N Y, with remit; Weeks, Jordan & Co, Boston; R S Adams, Norwich; A Whittlesey, Tallmadge, Ohio.

Packages forwarded by the Episc. S. S. Union, during the week ending August 9.

St James' Sunday school, care of Kinzie, Hunter & Co, Chicago, Ill, towboat Advance; Ebenezer Platt, Troy, care of Mr. Roberts at the Pearl-street House, R S Adams, Norwich, per steamer Norwich; C Stimpson, Boston, sent to Swords, Stanford & Co; A E Miller, Charleston, per brig Lawrence: W P Hunter, Savannah, per schr Tybee; Wm Woodward, Baltimore, sent to Sturges & Clearman; A Hyde, Washington, sent to Sturges & Clearman; W C Lord, Wilmington, sent to Hallet & Brown; James Baker, Norfolk, per schr Thaddeus; L H Young, New Haven, per steamer New York; Belknap & Hammersley, Hartford, per steamer Bunker Hill.

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1, 1838. There are four vacancies. aug8

A TEACHER WANTED FOR THE WEST.—I am authorized to engage a teacher to take charge of a small school in Louisville, Kentucky. The situation is a highly desirable one, and the remuneration will be liberal. Address Rev B O Peers, at Sherman & Trevett's, office, Churchman 2t

ST. PAUL'S COLLEGE.
College Point, near Flushing, L. I.
The Rev W. A. MUHLENBERG, D. D,
Senior of the Collegiate Family, and Professor of the Evidences and Ethics of Christianity.
The Rev. F. L. HAWKS, D. D.,
Professor of Rhetoric and Oratory.
The Rev. C. F. CRUSE, D. D.,
Professor of the Greek and Latin Languages.

Professor of Moral and Intellectual Philosophy.
C. GILL,
Professor of Mathematics and Natural Philosophy.
J. G. BARTON,
Assistant Professor of the Greek and Latin Languages
N. MAY, M. D.,
Professor of Chemistry and Mineralogy, and Resident Physician of the Collegiate Family.
L. VAN BOKKELEN,
Secretary, and assisting the Professor of Mathematics and Natural Philosophy.
The Rev J. B. KERFOOT,
Chaplain, and assisting the Professor of the Greek and Latin Languages.

The Professorship of "Hebrew and German, with Jewish and Christian Antiquities," will be filled by the Rev. Dr Cruse, as soon as his place in the department of Greek and Latin shall be supplied by a gentleman expected from the University of Cambridge, England, as the Professor in those Languages. The Professor of Moral and Intellectual Philosophy will be appointed as soon as his services shall be required.

J. C. Passmore.—Instructer in the Greek and Latin Languages and History.

M. Mahan.—Instructer in the Greek and Latin Languages and Mathematics.

A. Boorsaud.—Instructer in the French Language.

T. K. Wharton.—Professor of Drawing and Perspective.

W. Herwig.—Instructer in Music.

The first Session of the College will commence on the first Monday in October next.

A Prospectus of the Institution may be had by application, per mail, to the Secretary of St. Paul's College, Flushing, L. I. aug4 tf

FEMALE INSTITUTE, COLUMBIA, TENN.
President of the Board of Trustees, Rev. Leonidas Polk,
Visiter, Rt. Rev J. H. Otey, D. D.
Rector, Rev F. G Smith, A. M.

Terms for the Session of five months—Payable in advance:

1. Pestalozzian Department,	$12
2. Junior Department,	$20
3. Senior Department,	$25

Tuition in French, Latin or Greek, $10; do in Music on the Harp, $30; do do on the Organ, Piano or Guitar, $25; Use of Harp or Piano, for practising, $5; Use of Organ or Guitar, $2 50; Tuition in Drawing and Painting, daily lessons, $10; do in Fancy Work of every description, $10; do in the art of Riding, for Boarders at the Institute only, daily exercises, $10; Use of Library of the Institute, $1; Plain Needle Work, Domestic Economy, Calisthenics, Vocal Music, Lectures on Chemistry and Natural Philosophy, and the course on Moral and Mental Philosophy, *without extra charge.*

Board, including washing, lodging, and all contingent expenses, $70.

The Institute is furnished with an extensive Chemical and Philosophical Apparatus, and Lectures will be delivered on the circle of the Physical Sciences. The scholastic year of ten months, divided into two sessions of five months each, begins on the first of September. Examinations will be held at the end of each session, regulated by the Board of Trustees.

The Right Rev. Bishop Otey will deliver Lectures on the Evidences of Christianity, Moral Philosophy, and Mental Philosophy including Logic, Rhetoric and Criticism.

The Prospectus of the Institute, in pamphlet form, will be forwarded, on application, to any address.
aug4 4ti

ORGANIST.—An experienced Organist is desirous of obtaining a situation in one of the city or neighboring churches. Address, post-paid, *Adolphe Pelletier*, No. 2 Cedar street, or the Prot. Epis. Press, 142 Fulton street.
aug4 3ti

TO TEACHERS OF DRAWING.—An important Female school in one of the Western states, needs the services of a Lady thoroughly qualified in Drawing, Painting, and all the branches of Fancy Work taught in the best Seminaries. The salary will be *liberal*, and the location perfectly healthy. Refer, with written testimonials, (if by mail, post-paid,) to the Rev. Dr. Seabury, or the Rt. Rev. Bishop Onderdonk, New York.
aug4 4ti

THE REV. MOSES MARCUS, B. D, the Protestant Episcopal Missionary at Nantucket, having conducted a Seminary many years in England, and being thoroughly acquainted with the routine of school business, will be happy to undertake the instruction of a limited number of young gentlemen (twenty-five) from seven to fourteen years of age, in the various branches of Classical, Mathematical and General Literature.

The strictest attention will be paid to the domestic comfort of his pupils, and to every part of their behavior—It will also be endeavored to fix in their minds, the principles of Religion and Morality, and to make them perceive the beauty, and aspire at the attainment of an honorable and virtuous character.

The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

POETRY.

From Blackwood's Magazine.

THE LAST JOURNEY.

Michaud, in his description of an Egyptian funeral procession, which he met on his way to the cemetery of Rosetta, says,—"The procession we saw pass, stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the doors of their friends, to bid them a last farewell, and before those of their enemies to effect a reconciliation before they parted for ever."—*Correspondence d'Orient, par M. M. Michaud et Poujoulet.*

Slowly, with measured tread,
Onward we bear the dead
To his long home;
Short grows the homeward road,
On with your mortal load;
Oh, Grave! we come.

Yet, yet—ah! hasten not
Past each remembered spot
Where he hath been:
Where late he walked in glee
There from henceforth to be
Never more seen.

Yet, yet—ah! slowly move;
Bear not the form we love
Fast from our sight—
Let the air breathe on him,
And the sun beam on him,
Last looks of light.

Rest ye—set down the bier,
One he loved dwelleth here.
Let the dead lie
A moment that door beside,
Wont to fly open wide
Ere he drew nigh.

Hearken!—he speaketh yet—
"Oh friend! wilt thou forget
(Friend! more than brother!)
How hand in hand we've gone,
Heart with heart linked in one—
All to each other!

"Oh friend! I go from thee,
Where the worm feasteth free,
Darkly to dwell;
Giv'st thou no parting kiss?
Friend! is it come to this?
Oh, friend, farewell!"

Uplift your load again,
Take up the mourning strain,
Pour the deep wail!
Lo! the expected one
To his place passeth on—
Grave, bid him hail!

Yet, yet—ah, slowly move;
Bear not the form we love
Fast from our sight:
Let the air breathe on him,
And the sun beam on him
Last looks of light.

Here dwells his mortal foe;
Lay the departed low.
Even at his gate,
Will the dead sink again?
Utt'ring proud boasts and vain,
Last words of hate?

Lo! the cold lips unclose—
List, list, what sounds are those,
Plaintive and low?
"Oh, thou, mine enemy!
Come forth and look on me,
Ere hence I go.

"Curse not thy foeman now,—
Mark! on his pallid brow
Whose seal is set.
Pard'ning I pass'd thy way—
Then wage not war with clay—
Pardon—forget!"

Now his labor 's done!
Now, now the goal is won!
O grave, we come!
Seal up this precious dust—
Land of the good and just,
Take the soul home!

MISCELLANY.

BIOGRAPHICAL SKETCH OF DEAN BERKELEY,
Afterwards Bishop of Cloyne, who resided on Rhode Island. 1729–1731.

Dr. George Berkeley was born at Kilkrin, in Ireland, in 1684. He was educated at Trinity College, Dublin, where he distinguished himself by his literary attainments and the superior powers of his mind. He became a fellow of Trinity College in 1767; and was created D. D. in 1717. By the recommendation of Swift, he accompanied, as chaplain and secretary, the celebrated Earl of Peterborough, who was appointed ambassador to Sicily; and afterwards, when disappointed in his expectations of preferment, he spent four years on the continent, as travelling tutor to the son of Dr. Ashe, Bishop of Clogher. Shortly after his return to London, in 1721, he was appointed chaplain to the lord lieutenant of Ireland, the Duke of Grafton. By a legacy of Miss Vanhomrigh, the Vanessa of Swift, his fortune was considerably increased. In 1724, on being promoted to the deanery of Derry, he resigned his fellowship. He now published his proposals for the conversion of the American savages to Christianity, by the establishment of a college in the Bermuda Islands. The plan was very favorably received; and he obtained a charter for a college, in which he was named the first president. He received also, from Sir Robert Walpole, a promise of a grant of twenty thousand pounds to carry it into effect. Having resigned his living, worth eleven thousand pounds per annum, and all his hopes of preferment, he set sail for the field of his distant labors, with his family and three fellows of Trinity College, and several literary and scientific gentlemen. He landed at Newport, after a tedious passage of five months, January 23, 1729. His arrival is thus announced in the New England Weekly Journal.

"NEWPORT, *Jan.* 24, 1729.

"Yesterday arrived here, Dean Berkeley, of Londonderry, in a pretty large ship. He is a gentleman of middle stature, of an agreeable, pleasant, and erect aspect. He was ushered into the town with a great number of gentlemen, to whom he behaved after a very complaisant manner. 'T is said he purposes to tarry here with his family about three months."

The following extract of a letter was written by Dean Berkeley to Thomas Prior, Esq., of Dublin, soon after his arrival at Newport.

"NEWPORT, in R. I., *April* 24, 1729.

"I can by this time say something to you, from my own experience, of this place and people. The inhabitants are of a mixed kind, consisting of many sects and subdivisions of sects. Here are four sorts of Anabaptists, besides Presbyterians, Quakers, Independents, and many of no profession at all. Notwithstanding so many differences, here are fewer quarrels about religion than elsewhere, the people living peaceably with their neighbors, of whatsoever persuasion. They all agree in one point, that the Church of England is the second best. The climate is like that of Italy, and not at all colder in the winter than I have known it every where north of Rome. The spring is late; but to make amends, they assure me the autumns are the finest and longest in the world; and the summers are much pleasanter than those of Italy, by all accounts, forasmuch as the grass continues green, which it doth not there. This island is pleasantly laid out in hills, and vales, and rising grounds, hath plenty of excellent springs and fine rivulets, and many delightful landscapes of rocks, and promontories, and adjacent lands. The provisions are very good, so are the fruits, which are quite neglected, though vines sprout up of themselves to an extraordinary size, and seem as natural to this soil as to any I ever saw. The town of Newport contains about six thousand souls, and is the most thriving place in all America for bigness. It is very pretty, and pleasantly situated. I was never more agreeably surprised than at the first sight of the town and harbor."

Soon after his arrival, the Dean purchased a country seat and farm about three miles from Newport, and there erected a house which he named Whitehall. He was admitted a freeman of the colony, at the General Assembly in May, 1729. He resided at Newport about two years and a half, and often preached at Trinity Church. Though he was obliged to return to Europe without effecting his original design, yet his visit was of great utility in imparting an impulse to the literature of our country, particularly in Rhode Island and Connecticut. During his residence on the Island of Rhode Island, he meditated and composed his Alciphran, or Minute Philosopher; and, tradition says, prinpally at a place about half a mile southerly from Whitehall. There, in the most elevated part of the Hanging Rocks, (so called,) he found a natural alcove, roofed and open to the south, commanding at once a beautiful view of the ocean and the circumjacent islands. This place is said to have been his favorite retreat. His Minute Philosopher was published in London, in 1733, shortly after his return. This acute and ingenious defence of the Christian religion is written in a series of dialogues, after the model of Plato. It contains many allusions to the scenery about his residence on Rhode Island. In the introduction he alludes, with the resignation of a Christian philosopher, to the miscarriage of his plan in founding a college. He says,—

"I flattered myself, Theages, that before this time I might have been able to have sent you an agreeable account of the success of the affair that brought me into this remote corner of the country. But instead of this, I should now give the detail of the miscarriage, if I did not choose to entertain you with some incidents which have helped to make me easy under the circumstances, which I could neither obviate nor foresee. Events are not always in our power, but it always is to make a good use of the very worst. And I must needs own, the course and event of this affair gave me opportunity for reflections that make me some amends for a great loss of time, pains, and expense. For several months past I enjoyed much liberty and leisure in this distant retreat."

To Bishop Berkeley the literary institutions of New England are much indebted. He visited Cambridge, Massachusetts, in 1731, and during his residence at Newport augmented the library of Harvard College by valuable donations of the Latin and Greek classics. To Yale College he presented eight hundred and eighty volumes and on his departure from Newport, he gave the Whitehall estate, consisting of his mansion and one hundred acres of land, for three scholarships in Latin and Greek. After his return to England, in 1733, he sent a magnificent organ, as a donation to Trinity Church in Newport, which is still in constant use, and bears an inscription, which perpetuates the generosity of the donor.

Parliament having failed to afford him that assistance for the establishment of a college which had been promised, his project miscarried. After he had spent more than seven years of the prime of his life, and a large part of his private fortune in endeavors to accomplish it, he returned to England.

In 1734 he was raised to the See of Cloyne, and twelve years after he refused the offer from Lord Chesterfield of a translation to the Bishopric of Clogher. In the discharge of his high office, his generosity was conspicuous in the sacrifices he made, as well as in the tokens of his beneficence which he scattered around him.—When, in consequence of the infirmities of age, he was unable to attend to his Episcopal duties, he was unwilling to receive the emoluments of his bishopric, and generously signed over the demesne lands to be renewed at the yearly rent of two hundred pounds sterling, which sum, by his orders, was distributed among the poor. In 1752, he retired to Oxford, that he might pass the remainder of his days in learned leisure, and for the purpose of superintending the education of his son.

This excellent man died suddenly and calmly at Oxford, January 14, 1753, in the seventy-third year of his age.

Berkeley was endued with great powers of mind, and possessed of vast stores of erudition. His intellectual and moral qualities conspired to form in him a character of high and attractive excellence. The learned Bishop Atterbury said of him, "So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, until I saw this gentleman." Pope who as a friend knew him well, describes him as possessed of "every virtue under heaven."

From Proceedings of the Board of Missions.

WESTERN AFRICA.

CAPE PALMAS.

Rev. Thomas S. Savage, M. D.,
Rev. Lancelot B. Minor,
Rev. John Payne,
Mrs. A. Payne,
Mr. E. S. Byron, Lay Assistant.

Though this mission was commenced in March, 1836, by the labors of Mr. and Mrs. Thomson, it was not till Christmas day of the same year, that the first missionary, the Rev. Dr. Savage, reached the station, where he was joined by his associates on the 4th of July following.

Circumstances affecting Mr. Thomson's standing as a religious teacher led to his removal from the mission early in the past year, which step was sanctioned by the committee, on the facts being laid before them by Dr. Savage.

The first object of attention has been the erecting and completing suitable buildings, tending to secure the health and comfort of the missionaries, and to admit of more enlarged efforts in the education of the native youth. This object, from the great difficulty of procuring labor in an infant colony, is scarcely yet attained, though the missionaries have from the first resided at the station.

At the close of 1837, Dr. Savage found it necessary to leave Cape Palmas, designing to avail himself of an opportunity for pursuing his inquiries along the windward and leeward coasts, and of returning in the same vessel to America.*

After a year of labor and anxiety, increased by the accession of his brethren during the first months of their residence, he has suffered from intermittent fever and general prostration of the system. When he first departed from Cape Palmas, it was with the expectation of an early visit to America, it being apparent that correspondence alone can never satisfactorily settle the principles, and arrange the operations of such a mission. As was anticipated his presence here has become desirable for the benefit of the mission, and to this motive is now added the restoration to health and strength preparatory to new efforts.

'I wish,' says Dr. Savage, 'the true cause of my illness to be well understood. Till my associates arrived, and for more than a month after, my health was good. They found me alone, pressed by numerous duties, and themselves upon my hands, the objects of deep anxiety. It is my firm belief, that under different circumstances my health would still have been good. I do not believe this climate to be necessarily fatal to the white man's constitution or health. But that it involves much and often great suffering with a thousand circumstances of severe trial we all cheerfully admit, and even that life for years to come will be shortened by it. Yet it is at the same time no less true, that with a moderate share of prudence we can live here and enjoy good health, (though it cannot be permanently as good as we might expect in our native land,) and, above all, labor for years to save from eternal death, hundreds and thousands and millions of our fellow-beings.' The committee quote this opinion of the climate as the deliberate conviction of your missionary, a man of acknowledged medical skill, after a year's residence.

'The interior, in every direction from us,' continues Dr. Savage, 'is occupied by populous towns containing from a 1000, to 1,500 souls. We should find, it is estimated, (within fifty miles,) not less than 60 or 70,000, and all willing, to say the least, to receive a teacher. The King of Deh-neh, about forty-five miles from Cape Palmas, [previously visited by Dr. S.,] continues favorable to the establishment of a school among his people, and has been regularly manifesting his good will by sending me down at different times, little "dashes," or presents. He has more than once given me to understand that he fully expects, and is patiently waiting the opening of a school.' 'Another question put to the King of Raboo-kah was, what will you do to aid us in opening a school among your people. His reply was, "I will furnish all the timber, and my people shall do all the labor, if you will find the nails for the house; and I will furnish food, all the same as my people eat, for a teacher." Here, boys were pressed upon us by their parents, but we could only receive a small number, not deeming it desirable at present to increase our school above twenty. One of the stipulations by deed for land purchased at the time of Dr. Hall's agency, was the establishment of schools in the Berleymah country.'

Dr. Savage also visited King Baphro on the Cavally, taking with him several of the pupils, one a son of this king and among the most intelligent in the school. 'This prince,' says your missionary, 'would not fail to attract attention by his personal bearing in any part of the world. Six feet, four inches in height, he has the expression of the conscious superiority of the monarch written on his brow, and I never saw more dignity of person concentrated in a single individual.' After witnessing the school exercises of his son, he exclaimed with much emotion, 'I live here and die like a fool, but that boy knows something. Yes, the white man live in my heart.' He has shown his sincerity of desire for schools by building a school-house in native style, and supporting a teacher, a colored boy from Cape Palmas.

'To reduce this desire to a healthful, practical influence,' continues your missionary, 'and convert it into an open door for the entrance of light and true religion, remain within the power of the patient, judicious, and devoted missionary.'

'I have made,' says Mr. Payne, after six month's residence at the Cape, 'the first effort to proclaim the Gospel in the interior of a bush-town called Wassa, distant about eight miles. The king and the people were very attentive to this first "God palaver," and desired that I would visit them often.'

Mr. Minor, who suffered more than his companions under the acclimating process, was sufficiently recovered to take charge of the school, on the departure of Dr. Savage, and until able to prosecute another design of the mission, that of advancing into the interior. Mr. Minor, it is remarked by his associates, 'has made good progress in the language of the Greybo, and he seems to possess an unusual tact at acquiring their phrases and converting them to a practical purpose.'

The establishment of a high school has been from the first an object of much interest with the committee, and they are desirous of its being commenced at the earliest practicable date. They forbear, however, to hold out any premature encouragement: it must be a work of time. Towards this end, the Rt. Rev. Bishop Meade has deposited the sum of $1,000, on certain conditions, and Edward Colston, Esq., of Virginia, a bond for $420. These sums were principally bequests in the hands of these gentlemen available for such an object.

From the multiplied secular cares at present attendant upon this mission, the committee have yielded to the solicitations of the missionaries, and sent out Mr. E. S. Byron, a young man of piety, and well fitted to act as teacher and lay-assistant to the mission.

By the arrival of Dr. Savage, the history of this mission is brought down to the 30th of April. The following facts are among the many encouragements detailed in his journal.

The missionaries were in good measure of health, and actively pursuing their labors. Mr. Payne conducts service at a native town about two miles from the mission, every other Sunday. Here it is proposed to build a church. At the mission also, service is held for the colonists and others in the immediate vicinity. The Sunday school has already numbered 40. In two months, one hundred colonists were expected to be settled around the mission. The erection of a church and the distinct labors of another missionary for the colonists had become exceedingly desirable. Five children of the colonists had been baptized, and one adult. The communion had been administered six times, five persons being admitted to that holy ordinance, one white and four colored.

Measures were to be promptly taken for establishing an interior station at Deh-neh, forty miles distant, to which the Rev. Mr. Minor would proceed. He had already visited the place, and an eligible spot had been given for the site. This spot is represented as elevated and exceedingly beautiful.

The following extract bears date Easter Sunday, April 15. 'Preached to-day to the largest number ever assembled upon our mission ground. The rooms were well filled. Subject, *Resurrection of* CHRIST. Two were baptized, a mother and child, and the former was admitted to communion. We were joined at the Lord's table by members from the Presbyterian and Methodist societies.

'This occasion was to me one of deep solemnity, and highly affecting. Two years before, the spot upon which we worshipped was a waste, howling wilderness. Its gloomy forest echoed only to the cry of the wild beast, and the unmeaning yell of the roaming savage. One year later and I was permitted to celebrate, with four others, the rising of CHRIST from the dead, and in its connection, the setting up of our light in this heathen land. To-day, an elapse of twelve months more, and I am permitted to celebrate the same holy events—to kneel at the same altar, upon the same spot, with two devoted brethren in the ministry and the addition of four others to our communion. Twenty native children from our school present, some able to respond in the service, and all under a hallowed influence. These grounds, so recently a wilderness, are now reclaimed by the hand of industry and civilization, and brought beneath a flourishing cultivation, through the labors of once heathen, degraded, but now improving, happy children. Oh, yes, blessed be GOD, this spot now beams with the light of Christianity, and is vocal with praise to his holy name!'

EXPENSES.

Supplies for the mission and dwellings,	$2,488 24
Salaries of missionaries and other expenses,	1,637 31
Passage and outfit of Mr. Byron,	230 00
	$4,355 55

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* Dr. Savage reached New York on the 16th of June.

From the Southern Churchman.

GOTHIC CHURCHES.

This style of architecture seems peculiarly suited to houses of public worship. There is about it an aspect of antiquity, and an air of solemnity highly favorable to profitable associations and emotions. Such an edifice seems a proper place in which to enshrine a religion in essence as old as the creation, and claiming in the homage of the sanctuary, the grave, serious and reverential feelings of the bosom. That religion refuses or disdains all outward sensible aid of this kind, is more easily said than established. That she does not depend on it may be truly said. But so long as she continues to address herself to beings constituted as we are, there will be nothing useless in those appropriate external appendages, which serving to arouse and impress the human mind, give to the native force of her appeals the superadded concurrence of those sympathies which have been wisely enlisted in her cause.

In these sentiments pious men have concurred, Rev. Richard Cecil, of fragrant memory, thought the matter worthy of some care. His biographer says, "He often lamented the introduction of any other style of architecture in places of worship, beside that which was so peculiarly appropriate, and which, because it was so, called up associations best suited to the purpose of meeting." He said most strikingly, "I never enter a Gothic church, without feeling myself impressed with something of this idea—'within these walls, has been resounded, for centuries, by successive generations, "Thou art the King of glory, O CHRIST!"' The very damp that trickles down the walls, and the unsightly green that moulders upon the pillars, are far more pleasing to me from their associations than the trim, finished, classic, heathen piles of the present fashions."

May this generation erect many Gothic churches throughout our land, an ornament and blessing thereto. And may their hallowed walls be ever vocal with the sounds of fervent prayer and praise—and the sublime ascription 'Thou art the King of glory, O CHRIST'—may it still dwell upon the tongues of our people, and its cordial utterance descend from age to age, still taken up by growing numbers, and continued with increasing conviction, zeal and love, till "unto him every knee shall bow and every tongue confess that he is LORD, to the glory of GOD the Father!"

THE RESTING-PLACE.

So man lieth down, and riseth not, till the heavens be no more; they shall not wake, nor be raised out of their sleep.

However dark and disconsolate the path of life may seem to any man, there is an hour of deep and quiet repose at hand when the body shall sink in dreamless slumber. Let not the imagination be startled, if this resting-place, instead of the bed of down, shall be the bed of gravel or the rocky pavement of the tomb. No matter where the poor remains of wearied man may lie, the repose is deep and undisturbed—the tears are dried up in their fountain—the aching head is at rest and the stormy waves of earthly tribulation roll unheeded over the place of graves. Let armies engage in fearful conflicts over the very bosom of pale nations of the dead; not one of the sleepers shall hear the spirit-stirring trump, or respond to the rending shouts of victory.

How quietly these countless millions slumber in the arms of their mother earth. The voice of thunder shall not awake them, the loud cry of the elements—the wind—the waves, nor even the giant tread of the earthquake, shall be able to cause any inquietude in the chambers of death. They shall rest securely through ages; empires shall rise and pass away; the last great battle shall be fought; and then a silver voice at first but just heard, shall rise to tempest tone, and penetrate the voiceless grave. For the trumpet shall sound, and the dead shall hear his voice.

JAMES MONTGOMERY THE POET.

Mr. Montgomery won his laurels amidst a crowd of competitors; the muses were holding their carnival. Campbell had delighted all, in whose ears the melody of our Augustan age still lingered, with the masculine music of the "Pleasures of Hope." Rogers won the heart with a tenderer tune, a more plaintive note, and a more polished versification—the very luxury of sound. Southey entranced us with the gardens of eastern fiction. Wordsworth recalled our steps to the sylvan haunts, the glimmering lanes, the rustic springs, the by-way flowers, and all the thousand fountains of sensibility and nature. Coleridge, too, had called the children from their play, and the old men from the chimney corner, to listen to the mysterious adventures of "The Ancient Mariner;" and the blood rushed to the maiden's cheek at the gentle tale of the affectionate Genevieve. Crabbe held up the mirror to the harsh features of the most biting penury, and unlocked the sympathies of the bosom with his simple "Annals of the Poor." At such a season as this, and when the sky was on fire with the glare of Byron's reputation, Mr. Montgomery solicited the suffrages of the public and obtained them slowly but certainly. His was a species of poetry which steals gradually over the heart with a sober and soothing influence. He tempted the painter with no story of Arcadian valley, illumined by antique pageantry; nor seduced the enthusiast with a legend of vengeance or of passion; he brought nothing but what purity might have written, nothing but what Lucretia might rehearse. "What may become of his name or his writings," is the remark of the poet in the preface to his collected works, "it is not for him to anticipate here; he has honestly endeavored to serve his own generation; and, on the whole, has been careful to leave nothing behind him to make the world worse for his having existed in it."

Never will it be known, said Cowper till the day of judgment, what he has done who has written a book. That amiable writer felt that the author was treasuring up a life within a life, condensing and distilling his intellectual spirit for the benefit or the destruction of future ages. Mr. Montgomery has directed his compositions mainly to the delight and the improvement of the young, employing the golden chains of a graceful and cultivated fancy to draw up their contemplations above the cloud of sense. He has met with his reward even here, in the admiration and esteem of the wise and the good. It is not, therefore, to adopt the imagery of his beautiful tribute to Burns, upon his literary talents alone that we love to dwell, whether we compare him to the humming-bird gliding over flowers—the eagle, with thunder in his train—the wood-lark, filling the heavens with music—or the nightingale, melting our hearts with love; for none of these faculties in particular do we dwell upon his character; it is rather for his noble advocacy of virtue and detestation of vice, that devotion delights to hail her "Bird of Paradise."

Church of England Quarterly Review.

WANTED.—A gentleman, experienced as a *Chorister*, and who can produce the best references as to character and capacity, is desirous of an engagement in some Episcopal Church, either here or in one of the eastern or southern cities. The salary must be respectable. A line addressed to "*Chorister*," at the office of the Churchman, will receive immediate attention. aug4 tf

CHURCH ORGANS.—For sale two new Church Organs of the following contents, the largest one contains in the Great Organ, the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th, 15th, Flute and Trumpet. Swell Organ has the following Stops, viz. Open Diapason, Stop Diapason, Principal, Cornet and Trumpet. Swell Bass consists of Open Diapason, Stop Diapason, and Principal; there is also an Octave and a half of pedals, coupled to the Great Organ, also a coupling stop, to connect the Swell with the Great Organ Keys. The above Organ stands 21 feet high, 12 feet 10 inches wide, and 6 feet 10 in depth, with a pine case painted mahogany color, with a handsome gilt front.

The smaller Organ, contains the following Stops, viz. Open Diapason, Stop Diapason, Dulciano, Principal 12th 15th, Flute and Trumpet, with a swell on one set of Keys, it also has 5 composition pedals, with an Octave of independent Sub Bass with pedals to correspond, enclosed in a handsome mahogany case, it stands 15 feet high, 8 feet wide, and 5 feet deep. Committees of churches, and persons in want of first rate warranted instruments, are invited to call and examine the above, at the Organ Factory. No 154 Sixteenth street, between Seventh and Eighth Avenues. jy21 3t* J. JACKSON & SON.

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches. Address Miss ESTLE, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued August 12.

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

Every proper attention will be paid to the comfort, health, and morals of the pupils, and they will be expected to attend public worship in the congregation of which he is pastor, on the Lord's day.

The location is both healthy and pleasant; and within ten or fifteen minutes sail of this city.

The terms will be moderate and the most satisfactory references given if necessary.

Please address D. C. S. at the Protestant Episcopal Press, No. 142 Fulton street. je 30 6t

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway. Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

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